

The Inquirer.

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With the "Inquirer" next week will be published, gratis, a Portrait of I. M. Wade, Esq., Joint-Secretary of the Sunday-School Association. Orders should be sent early.

The Publisher of the "Inquirer," observing a statement made in a contemporary concerning the circulation of Unitarian journals in this country, desires it to be known by advertisers and the public generally that the circulation of the "Inquirer," which was more than doubled within a month after the recent reduction in price, is now nearly three times as large as formerly, and this unexpected increase promises to be greatly extended from the beginning of next year.

TOPICS AND EVENTS.

—o—

On the last two Sundays Mr. Voysey has been discussing the merits of the article printed in the *Inquirer* anent Dr. Dod's sermon. The paragraph against which he directed his criticism last Sunday was that which introduces the idea that Christ has the will and the power to lead to God. His comments on this were emphatic—perhaps more emphatic than they need be. Where Christ is concerned Mr. Voysey does not always stoop to argument; he gives the result of his own thought or study, and adds, "That is a fact!" in a way that shows dogmatism is not dead yet. He said that Christians who believe that Christ is God have a right to believe in his power; but when Mr. Hopps, who looks upon Christ as a man, says that he can bring us into fellowship with God he is giving to a dead man a power which could only be ascribed to a god. All of which shows the extreme danger of using phraseology about Christ in which the notion may be involved that he is actually in person amongst men, influencing them otherwise than as any other historic life can do. The ambiguity is not felt when one says *Æschylus* "thrills" us, or Milton "awes," as the present tense is universally understood to refer to the influence of their words. The same sense, or something near it, is, we believe, generally understood by Unitarians when they use expressions like "Jesus guides our minds"; but Mr. Voysey is so full of the old notion of the personal presence that he cannot understand Unitarians to be free of it, as some, and, we believe, the majority, certainly are.

THE *American*, a weekly journal published at Philadelphia, has a note concerning the National Conference recently held there. It says :—

"We need not say that the programme of the exercises contained the names of men of national reputation, not only of such clergymen as Edward Everett Hale, but laymen like George William Curtis and Dorman B. Eaton, and that the Papers and addresses were much above the average of what is heard on such occasions. But the contrast in other respects with other Church bodies is not so favourable.

In active and aggressive work upon the home heathenism of America it is not the Liberal bodies who have much to show. As an eminent Harvard professor once remarked to us, 'Our weakness is the disposition to believe that things will come all right any way, whether we bestir ourselves or not. We have lost our hold on the idea of "the cure of souls," which the orthodox churches still cherish.'

No doubt Unitarians do not look upon "the cure of souls" in the same way that some of their orthodox brethren do. Their very confidence in the Fatherhood of God prevents their regarding a soul as lost, as some do who see in God an offended deity, or an exasperated king. But Unitarians yield to none in the importance of achieving the perfect life here, and the need for bringing about the kingdom of God in this life. Their methods are not the same as those of other Churches, and we have the authority of Paul for it that in the true church of God there are "diversities of operations."

THE one-hundredth anniversary of the organisation of the Roman Catholic Church in the United States by the consecration of Bishop Carroll was celebrated on Nov. 10 in Baltimore, at the Cardinal's Cathedral, which is the oldest in the country. There was a large attendance and a gorgeous ceremonial. In the course of a sermon preached by Archbishop Ryan, of Philadelphia, a sketch was given of the career of Bishop Carroll, who was described as "broad and liberal in his views, thoroughly American in his sentiments, and most charitable in his feelings towards those who were not of his faith." The Archbishop claimed for the Catholic Church that it has never feared and never can fear the progress of science and education, but has always been their active promoter. So long as the Church has the control, he might have added. Another remarkable declaration came from his lips. "It is now time," he said, "that an active educated laity should take and express interest in the great questions of the day affecting the Church and society." So great has been the influence of the democratic institutions of the United States upon this, the most priestly Church in Christendom, that we find one of its dignitaries claiming for the laity a voice in the affairs of that Church. The Archbishop, after depicting in glowing colours the growth of Roman Catholicism in the States, asserted that since the War a great change had taken place in popular sentiment in relation to the Church, the work done by the Sisters of Charity and Mercy having largely contributed to that change.

IN referring to the labours of Bishop Carroll, Dr. Ryan described him as predisposed in favour of that great principle in the American Constitution which declared that the State should not interfere in religious matters. If Church and State were harmonious in faith and practice, their union, when properly regulated, might do good. But where they are antagonistic in faith and principles, and especially where there are so many diverse denominations as in America, the system of leaving each organisation free to act out its mission seems the best one. It is a curious fact that Lord Baltimore, a Catholic peer, one of the founders of the State of Maryland, strove with vigour and success for the recognition of religious freedom and equality in the constitution of that State. In a sermon subsequently preached by Archbishop Ireland that prelate spoke of the "inestimable advantage" which the liberty enjoyed by the Church under the Constitution of the Republic was. There was a congress held afterwards, presided over by a layman, at which, too, laymen were among the speakers.

IN reference to a remark concerning the letting of London Board-schools for political and social purposes in our "Notes" column a fortnight ago Mr. Howard Hall, writing as a "Local Manager, Finsbury," says we used an expression which calls for explanation. We gather that he is not convinced of the absurdity, as we called it, of the building of large halls in connection with the schools without, at the same time, providing sitting accommodation. He says many of the progressive party among the ratepayers are content to stand at

their meetings. We do not suppose they would object to sit, however, if the seats were there, and again we must say it was absurd not to face the necessity of furnishing the halls from the beginning. As we are informed, the Board are about to do at last what they might as well have done at first, and so provide people who want to use their buildings with becoming accommodation.

SPECIAL ARTICLES.

—o—

A SUNDAY IN A CATHEDRAL TOWN.

BY A UNITARIAN MINISTER IN THE WEST.

As a rule, a minister spends his holidays at the seaside, or amongst the hills; or, when fortune favours, in a trip to Paris or Switzerland, or Norway. So that a Sunday is not very often passed by him in visiting a round of churches in an English cathedral town. A minister residing in such a town, moreover, has not got the Sunday leisure for the experience. So perhaps the story of one such Sunday's holiday may not be uninteresting to some of my brethren as well as their hearers.

I recall two previous Church-going holidays in London itself. On the one I heard sermons from Mr. Wilson, of Clifton College; and from Archdeacon Farrar. It was Trinity Sunday, and each preacher expounded the doctrine associated with the day after very characteristic fashion. On the other occasion I succeeded in listening to sermons by Mr. Stopford Brooke, Canon Liddon, and Dr. Momerie. Critics of my doings will say that an utter confusion of mind must have followed. Nevertheless, I saw the men, learned something of their tone, and carried away certain impressions never to be forgotten.

Circumstances enabled me to be at liberty on an October day. I had proposed to spend my leisure in an out-of-the-way spot that I knew would be glorious in its dress of autumn foliage. But the weather was unpropitious, and there were other hindrances. So, on the Saturday, I found myself located in the comfortable hotel which is situated in the cathedral precincts of a well-known city and county town. I made due inquiries as to the next day's services, and laid my plans accordingly. I am not going to describe the city, nor its wondrous cathedral. Let that be left to another season, and to other pens. When I found myself beneath the cathedral roof, about ten o'clock on Sunday morning, the Litany was being said in the choir; and the gathering congregation awaited its conclusion in the nave. Soon the chancel gates were opened, and we took our seats for the coming morning prayer. It was a service never to be forgotten, though hardly to be described by one not gifted with musical genius. A full cathedral service must be heard to be appreciated. The bishop of the diocese and the learned dean were both present; the latter being the preacher. It was interesting to see them together, for they are well known as representing two opposite schools of thought in the Established Church. The bishop's was much the more recent appointment; and men said then that there must be almost inevitable conflict. The dean, coming with Ritualistic proclivities from a similar ecclesiastical position in another of our cathedrals, had somewhat startled chapter and people with his innovations; and then the bishop, one of a well-known evangelical family, had arrived upon the scene from his important London parish. But here the two venerable dignitaries were side by side. When the time came for the anti-Communion Service the bishop was out from his throne before the dean had descended from the pulpit, and he waited a moment or two for his more aged companion to proceed up the steps to the Communion table. The incident struck me. The bishop read the Communion Service standing at the north side of the table, the dean and other clergy being on a lower level in front. I did not remain to witness the actual administration of the Sacrament in the cathedral; but, as I am about to narrate, I was present at such administration elsewhere. I have said that the dean was the preacher. My aim here is shortly to describe, not to criticise. Yet I will venture to say that his written, but excellently-delivered, discourse, upon the relationship between law and spirit, and pointing out that moral obligation was not set aside, but inspired and crowned by the Christ-rule of love, was not unworthy either of a cathedral pulpit or of a clergyman known beyond that pulpit for his lectures to metropolitan lay students.

I had learned that a harvest festival was being kept in one of the principal churches of the city, and thither I hastened on leaving the cathedral. The services in this church are of a very Ritualistic type, and on my arrival I found that a "High Celebration" was proceeding. The church does not naturally lend itself to ceremonial, and it has ugly galleries. The woodwork has just been painted and varnished, and doubtless the elaborate arrangements of the east end are also quite modern. It is true that there were no wonderfully wrought eucharistic vestments, there were no lighted

candles, and there was no incense. Otherwise I confess myself to have been startled. The elevation of the Host, the cleansing of the wine-vessels, and the draining thereof by the celebrant, the procession down the centre aisle to the west-end vestry, headed by a jewelled cross, accompanied by banners, and closed by the priest bearing under cover the chief contents of the altar, forcibly reminded me of well-known rites in other than an English Episcopal church. At the west end the priest again faced the table, as he had done during the previous ceremony, with many bowings and much of kneeling, and pronounced a valediction. There might be thirty or forty communicants at this service. By this time it was about one o'clock. At three I was again in the cathedral, the afternoon service being held in the grand old nave. There was a great congregation, and very glorious once more was the music. The anthem was specially powerful and touching. The sermon was devotional, but not remarkable, the preacher being a cathedral dignitary, and brother to a nobleman known in those parts.

My next experience was curious. In the Cathedral Close are three other churches; one of these occupies an odd corner, and its venerable walls are hedged in with secular buildings. I had noted it on former week-day visits to the city, but had never yet gained access. A notice at the doorway, to the effect that services were held on Sunday afternoons at four o'clock, had attracted my attention. It was now about twenty minutes after that hour, and the service was in progress. But the church-door handle was dilapidated, and I could not effect an entrance for myself. One or two other people also desired to go in, however, and at length our movements were heard. A young lady presented herself; we passed forward. There were ranges of empty pews, and at first it seemed as though the officiating clergyman was alone. When seated I discovered that, with the new comers, there were thirteen of us in all, including the parson and the lady organist and the lady pew-opener. There was no choir. After the prayers we had a short sermon, in which the preacher, speaking from the reading-desk, told of the death of a dear old clerical friend of his, whom I discovered to have been another ecclesiastical dignitary. This church was a parish church, and I can only hope that the parishioners, by their attendance, make its other services more exhilarating than was this one.

I have not yet finished my Sunday's experiences. Indeed, I have yet to tell concerning one of the most interesting. Sallying forth from the hotel a little after six o'clock, I saw that people were collecting at the Cathedral doors, which were shortly to be opened for an evening service in the nave. These evening services had just commenced for the winter months, and to-night the Bishop was himself to preach. I should like to have seen the Cathedral brilliantly illuminated from the roof, and to have once more listened to the music. But I had different aims. I looked in at the other two churches in the Close not yet visited—one old, one new—in which congregations were gathering that seemed likely, by their numbers, to set in contrast the melancholy spectacle of the afternoon. For a moment, too, I stood in the vestibule of the extensive Roman Catholic Church, where a crowd of worshippers was already assembled. Slowly moving up the side aisle was a procession of white-veiled girls. The altar was ablaze with lighted candles. There was no mistake here about the ceremony and the ritual. But it was to a Nonconformist chapel that I was now on my way. And in case any reader of this record wonders why I had hitherto included no such spot in my wanderings, let me say five things. First, I was in a Cathedral city, and was chiefly seeking a knowledge of matters that appertain to cathedrals. Secondly, I did not know of any interesting orthodox Nonconformist minister as being located here. Thirdly, I had the other day been to hear an eminent London minister preach to an assembly of orthodox Nonconformist brethren in my own town, and had had such a painful hour there that I shrink from a hasty repetition of the experiment. Fourthly, I had reason to believe that the Nonconformist preacher—not orthodox—whom I wished to listen to would be particularly attractive in his evening sermon. Fifthly, I had a misgiving that my experiences of a Sunday in a Cathedral town would have been seriously interfered with had I presented myself at the morning service; for there I was not quite unknown, and I feared my powers of resistance to kindly hospitalities that I felt sure would be offered. As it was, I was recognised by the friendly pew-opener, and, before I quite realised my position, found myself seated in an only too prominent seat. I was impressed and cheered by the size, and the evident intelligence, and the absorbed attention of the congregation in that large and historic meeting house. The hymn-book used has been compiled by the resident minister, and the well-executed anthem, by Gounod, was also from a special collection. In a newspaper announcement of the previous day the title of the anthem—and not the subject of the sermon—had been given. The discourse to which I listened was abounding in knowledge of books, in philo-

sophical power, and in real reverence. We heard of the position of man in creation, of his attributes, his duties, and his hopes. The widow of a philosopher and diplomatist, well-known to the older readers of this brief narrative, into whose pew I had been ushered, whispered as I entered, "You will have an intellectual treat." That it was this, and that it was more, I was able to assure the preacher himself during a few quiet moments afterwards. He spoke extempore, and from a platform that has lately been constructed in front of the ancient pulpit. He is a power in the Cathedral city, for he makes men and women think.

So end my experiences of a Sunday spent in a Cathedral town. I crowded many into the day. But when shall I have another opportunity? I cannot tell. Anyway, I returned to my own duties all the better, I fancy, for a few peeps at what is going on elsewhere. Though a Nonconformist and a Unitarian, I am sure that it is well to take note of the forms of worship adopted in other circles than my own.

W.

PERSONAL REMINISCENCES OF THE LATE WILLIAM SHARMAN.

I FIRST met our brother, William Sharman, at Washington, U.S.A., in 1868 or '69. He was then minister of the Unitarian church in that city, and I was settled in Philadelphia. We had arranged an exchange of pulpits—he desiring to visit Philadelphia, and I to visit Washington. I remember going to him some days previous to the Sunday's exchange. We both stayed in the somewhat sumptuous abode of one of his congregation who held him in the highest esteem, and spoke of him in terms of unmeasured admiration. We met as strangers, but knew ourselves as friends and sympathisers on other ground than that of a certain politic and irrational Unitarianism. Soon I began to discern in him qualities for which I have since esteemed him. Strong impulse to *do* the thing he felt to be right, though others held it to be conventionally wrong. He despised mere convention. He had a contempt for it, as for something founded upon partial or unworthy experience; as a sort of compounding with the devil. I remember that at this time he was chafing considerably under what he felt to be the tyranny of public opinion in the United States. "Talk of a free country!" he said. "Why, if a man wants a glass of beer in England he is free to buy it and drink it. But here he must do it on the sly if he would escape persecution. A man is much more free in England than in these independent democratic States. You talk of freedom, but in England we have it." As an American, and steeped in the public opinion against strong drink, I remember being much struck by this new presentment of his. Knowing Mr. Sharman's characteristics, I am ready to believe that under such conditions he would feel it his duty to vindicate a man's right to buy and drink a glass of beer whenever he felt that he needed it, despite Mrs. Grundy, Maine Law, and a tyrannical temperance sentiment in the general public. Here Mr. Sharman was quite in accord with the Hon. Auberon Herbert.

At the time I first met Mr. Sharman the writings of Walt Whitman were just coming into the notice of a limited circle. I had just read as many pages in them as had served to repel me, and fill me with a desire to read no more. During some walks about the city I expressed this to my friend. When we returned to his room he took down a book from a shelf and said, "Listen." He had a fine voice, and a delicate literary sensibility. For fifteen or twenty minutes he read the things he liked best in Walt Whitman—and made me aware that I had read with the eyes of prejudice and superficiality. To him I owe, not an admiration of the unique Whitman, but an appreciation of many noble and elevated things in his books.

With Mr. Sharman's impulsive nature went much spiritual fervour. The cool and unemotional nature of many of our typical Unitarians never satisfied him. I once heard him, in my Brook-street pulpit, Manchester, say there was "a better understanding of what true religious feeling is in the little finger of some Wesleyans whom he had known, than in some entire Unitarian congregations he had known." The flavour of the Wesleyans, among whom he was reared, never left him, though the theology of the sect became impossible for him.

It was his desire to *do* that thing he felt to be right, to champion it though alone, and, if need be, incur obloquy, that led him to go with his might against the Blasphemy Laws. He had no pleasure in any gross pictures in the public journal that strove to turn them into ridicule; but he believed the laws capable of evident misuse, and he threw himself into the strife against them. Many were moved to regret his action. But his faith justified his deed.

A most intrepid and courageous spirit—a man who was always at the front. A warm-hearted man, who must have suffered often and much at the apparent lack of appreciation in some of us, his slower and more cautious friends, who could not move with his movement.

One who was sure, by the strength of his moral conviction, to sympathise with the ideal of Home Rule for Ireland. One who was full of all democratic desires and instincts. He was full of the fever that makes a revolutionist. I once heard him say, "I should glory in dying upon any barricade raised against the people's liberties." He was so full of life that one finds it difficult to believe him dead; and yet when I saw him last June there was that in his manner, in the sadness that looked out from his eyes, that said the disappointments of life were telling upon him. Society presents a cross, not a crown, to such as he. Yet by such as he society is saved from how much corruption, injustice, sin, and death! I have only honour and affection, and deep regret that I could not always move to his step—for this our brother gone.

S. FARRINGTON.

Richmond.

CHURCH PROGRESS.

THE pages of the *Inquirer* often contain many healthy reminders that a Christian Church in these days must be something more than a body of respectable worshippers, meeting for prayer and praise once a week, and taking no further interest in the duties which properly belong to a congregation of professing Christians, viewed in the light of their collective, as well as in their individual capacities. Perhaps you will not mind my saying that, as one who has for many years watched the often vacillating yet ever onward progress of our Church life, I by no means take the dreary view of our present position or future prospects that some of our friends seem to delight to indulge in. Much has been done of late, in and about London at least, to advance the cause of Liberal Christianity, and promote the improvement of Church life amongst us. Much is being done—very much remains to be done, no doubt; but there is no reason to be otherwise than hopeful—nay, even sanguine—that not only has a steady advance been made all along the line, but that that advance has every prospect of continuing. The action of our colleges may seem eccentric, and our captains be a little at issue as to their methods of light and leading, but there is everywhere amongst us, even in the most outlying congregations, a desire to emerge from the slough of apathy and indifference, and to be up and doing something for the spread of those principles which we have always personally held dear, but which we have hitherto taken such little collective pains to spread.

As one instance amongst many that could happily be named, it was my good fortune to be present a Sunday or two ago in a chapel that had, until recently, reached the last stage of repulsive decay. Just seven were the number of worshippers counted at one of the services before the recent revival took place. Two or three years ago one or two families connected with the place asked themselves the question, why should we thus suffer ourselves and our cause thus to die without another effort, and so ignominiously? They answered their own question in a very practical way by at once setting about restoring, enlarging, and almost rebuilding their place of worship, and this they have done in a way that excites the admiration of their friends, and it must be supposed the envy of their opponents, who vent their feelings by speaking of it in the town as the "Devil's Church."

A harvest thanksgiving service was being celebrated when I visited this church. A congregation which more than half filled it in the morning was the numerical result; a children's and parents' service still more largely attended was held in the afternoon, and in the evening the church was filled in every part. It is a handsome building, and some of the strangers who dropped in were unreserved in their expressions of admiration at its appearance, and the gratification they had experienced in the whole tone and conduct of the service. It was certainly very impressive, and the preacher's discourse, "One soweth and another reapeth," he made to admirably harmonise with the fruit, food and floral offerings that so plentifully and tastefully adorned the church.

A numerous and good choir and a fine organ, well played, added greatly to the richness and deep devotional tone of the services, a good part of which was, in the evening, made up of the excellent "harvest festival service" published by the Sunday School Association. Upon inquiry I found that the new minister about to take up residence here, and to whom no little of the new life witnessed in the place is deservedly due, is as active and able in the pastoral and other duties connected with his church as in the earnest, impressive and devout fervour of his pulpit services. He appears to have a great power of attracting to himself the affections of the young people and setting them to work for their mutual improvement and the good of the church. Activity, zeal, self-sacrifice and devotion are apparent everywhere, and the place that only two or three years since had reached the inner circle of death and decay has bloomed into a healthy and vigorous life, which even to the least sanguine must breathe something of hope and the promise of further success. Some of my readers have already guessed the whereabouts of the church to which I refer.

If others wish to see it for themselves let them visit Hamond Hill Unitarian Christian Church, Chatham.

VIATOR.

LITERATURE.

(Publishers and others sending books for review are respectfully desired to state prices.)

WILLIAM HAZLITT.*

MR. IRELAND, in his admirable *Enchiridion*, has prepared his readers for this selection from Hazlitt by extracts from some of his best essays, "Reading Old Books," "My First Acquaintance with Poets," "A Farewell to Essay Writing," "On Conduct of Life, or Advice to a Schoolboy," and especially "The Sick Chamber," just before his death. Further contributions had to be expected from one who quotes from Bulwer after most judicious praise:—"Gladly would we welcome among the choicer prose works of our age some volumes devoted to the more felicitous specimens of Hazlitt's genius." And here in this handsome portable volume we certainly have just what was wanted. There is but one opinion among critics such as Lamb, Leigh Hunt, Proctor, Patmore, and Miss Martineau as to the nature of Hazlitt's writings.

Mr. P. G. Patmore thus describes him:—

"The expression of his face when anything was said that seriously offended him was truly awful, more so than can be conceived as within the capacity of the human countenance . . . but when in good health and in a tolerable humour with himself and the world his face was more truly and entirely answerable to the intellect that spoke through it than any other I ever saw. . . . its crowning portion, the brow and forehead, was quite unequalled for mingled capacity and beauty, and the nose precisely that (combining strength with lightness and elegance) which physiognomists have assigned as evidence of a fine and highly cultivated taste, though there was a peculiar character about the nostrils like that observable in those of a fiery and unruly horse."

We may remark that Mr. Ireland has succeeded in getting a portrait of Hazlitt which quite answers to the description which was approved of by Mrs. Mary Cowden Clarke.

Then Mr. Patmore describes his manner of living, which quite accounts for his sad state of health, notwithstanding his abstemiousness.

"He would sit over his breakfast (of excessively strong black tea and a toasted French roll) till four and five o'clock in the afternoon, silent, self-absorbed. . . . It was the only stimulant he ever took, and the same time the only luxury, the delicate state of his digestive organs preventing him from tasting any fermented liquors, or touching any food but beef or mutton or poultry and game. . . . To judge from its occasional effects upon myself, I should say that the quantity he drank produced ultimately a most injurious effect upon him. His breakfast and tea were frequently the only meals that he took till late at night, when he usually ate a hearty supper of hot meat at a tavern. . . . In that little bare and comfortless coffee-room have I scores of times seen the daylight peep through the crevices of the window shutters upon the 'Table Talk' that was worthy an intellectual feast of the gods."

This extract quite explains why he could live with nobody. Doubtless his habits and want of appreciation by his first wife quite accounts for the necessity of a divorce. From the letters of Mary Lamb it is quite clear that Miss Stoddart had been a great flirt, and was accustomed to take her glass of brandy in the daytime. She was a superior woman; but probably not much in love with Hazlitt. They ought never to have been married. However, their son William remained a tie between them after a very amicable divorce. His mad love for Sarah Walker, the daughter of a tailor, at whose house he lodged, was very transitory, for she immediately married one of her own rank. How he succeeded in marrying immediately after this a woman of rank—Miss Bridgewater—seems astonishing; but not that this lady remained in Switzerland after their honeymoon, and would never return to him. After this, as we have seen, Hazlitt lived in lodgings, but was the frequent companion of his best friend, Charles Lamb, whom in one respect, that of shyness, he somewhat resembled. In opinions they were greatly alike. His words about Hazlitt are the more remarkable because they were uttered at a time when Hazlitt had, for a time, quarrelled with Lamb.

"I stood well with him for fifteen years (the proudest of my life), and have ever spoke my whole mind of him to some to whom his panegyric must naturally be least tasteful—protesting against much that he has written, and something which he chooses to do; judging him by his conversation, which I enjoyed so long, or by his

* "William Hazlitt, Essayist and Critic; Selections from his Writings, with a Memoir, Biographical and Critical." By Alexander Ireland, author of the "Booklover's Enchiridion." Cavendish Library.

books in those places where no clouding passion intervenes. . . . I think William Hazlitt to be, in his natural and healthy state, one of the wisest and finest spirits breathing. . . . I think I shall go to my grave without finding, or expecting to find, such another companion.' Happily, Lamb enjoyed the society of Hazlitt from that time to his death, in 1830. Thackeray says, 'Hazlitt was one of the sternest and brightest critics that ever lived.' Miss Martineau was of much the same opinion in her history of the fifty years' peace she wrote. In Hazlitt we lost the prince of critics; and after he was gone there were many who could never look at a picture, or see a tragedy, or ponder a point of morals . . . without a melancholy sense of loss in Hazlitt's silence. There can scarcely be a stronger gratification of the critical faculties than in reading Hazlitt's essays. He was not an amiable and happy, but he was a strong and courageous-minded man. . . . His friends suffered from his temper almost as much as himself."

To be satisfied of this, let any one read Hazlitt's "My First Acquaintance with the Poets." Here he introduces, his own aged father (who retired from the pulpit in 1813, having been pastor at Wem, in Shropshire, for twenty-six years), along with Coleridge, who was to preach at Shrewsbury to succeed Mr. Rowe, but received a promised annuity of £150 from Mr. Wedgwood. However he acknowledged to Hazlitt that his views of baptism and the Lord's Supper would have prevented him being minister at Shrewsbury. The contrast between his own father and Coleridge struck him forcibly. He preferred his father's letters to his sermons, which had been published in four volumes. We wish there was space to quote from these reminiscences. Next to this we would strongly recommend "Dissenters and Dissenting Ministers"—where again his own father is most favourably referred to. Dissenters are the safest partisans and the steadiest friends.

"We have known some such in happier days who had been brought up and lived from youth to age in the one constant belief of God, and of his Christ, and who thought all other things but dross compared with the glory hereafter to be revealed. They were true priests; they set up an image in their own minds, it was truth. They worshipped an idol there; it was justice. They looked on man as their brother and only bowed the knee to the Highest. Separate from the world, they walked humbly with their God; and lived in thought with the spirit of just men in all ages. Their creed was 'Glory to God, peace on earth, and goodwill to man.' This belief they had that looks at something out of itself fixed as the stars that feels that the greatest being in the Universe is always near it; and that all things work together for the good of all his creatures under His guiding hand. This covenant they kept, as the stars keep their courses. It grew with their growth; it does not wither in their decay. It glimmers with the last feeble eyesight, smiles in the faded cheek-like infancy, and lights a path before them to the grave."

The Memoir of W. Hazlitt is wonderfully condensed, and we could only wish for more, as his life explains much of his writings; and we must regret that Mr. Ireland has not favoured us with the article in the *Edinburgh Review*, which he himself discovered on "American Literature and Dr. Channing," which he says is of peculiar interest. It is known that his father founded in Boston a Unitarian pulpit after leaving Andover and before going to Wem.

In early life Hazlitt was a successful portrait painter; but he satisfied others more than he did himself. His portrait of Lamb, as given by Proctor, is said to be the best likeness we have of him. When only thirteen an article of Hazlitt's appeared in the *Shrewsbury Chronicle* in defence of Dr. Priestley, signed Eliason. His father gives him excellent advice, such as reminds us of Hazlitt's own to his son. "You must fixedly resolve never, through any possible motives, to do anything you know to be wrong. This will be only resolving never to be miserable."

We think that "Advice to a Schoolboy," to which we have already referred, would well deserve to be republished as a tract, as useful now as it was at first. It was written for his son, William Hazlitt, now in his eightieth year. His advice against "spiritual pride" is very telling. He writes:—"Treat your playmates as Hamlet advises Polonius to treat the players, according to your own dignity, rather than their deserts." "Envy no one, disparage no one, think yourself above no one." His remarks on wine are peculiar:—"Use exercise, abstinence, and regular hours. Drink water when alone, and wine or very little spirits in company. It is the last that are ruinous by leading to unlimited excess. But one glass of brandy and water makes you want another, that other makes you want a third, and so on. The inclination is sharpened with its indulgence." We now know that for fifteen years before his death Hazlitt would not take even wine. But we must conclude our quotations by referring to "Lectures on the Dramatic Literature of the Age of Elizabeth, 1821."

"There is something in the character of Christ, too (leaving religious faith quite out of the question), of more sweetness and majesty, and more likely to work a change in the mind of man by the contemplation of the idea alone, than any to be found in history, whether actual or feigned. This character is that of a sublime humanity such as was never seen on earth before or since. This shone manifestly both in his words and actions. We

see it in his washing the disciples' feet the night before his death, that unspeakable instance of humility and love in the leave he took of them on that occasion. 'My peace I give unto you; that peace which the world cannot give I unto you,' and in his last commandment that they should love one another. His whole life-being were imbued and steeped in this word *charity*—it was the spring from which every thought and feeling gushed into act. He was the first true teacher of morality, for he alone conceived the idea of a pure humanity. He redeemed man from the worship of that idol, Self, and instructed him by precept and example to love his neighbour as himself, to forgive our enemies, and do good to those who curse us and spitefully use us. He has done more to humanise the thoughts and tame the unruly passions than all who have tried to reform and benefit mankind."

But we must stop, hoping that enough has been quoted to induce every reader to refer to the original small volume so full of excellent matter.

R. S.

THE PRIMITIVE FAMILY.*

THE series to which this book belongs has deservedly attained a high place of honour in this and many other lands. It was a happy idea, seeing the international character of science, to publish an International Scientific Series, written by men in various parts of the world, illustrated by diagrams and drawings which, happily, form a universal language, and available for students everywhere. Of course, we in England cannot expect every word written by a foreigner to appear in our tongue in quite so lucid a form as the style of our best English writers. But every English student knows how soon he has to seek for further information in French and German works, and will by no means be inclined to despise the medium of a good translation. We would, however, suggest that this series might be rendered still more useful by the appointment of a responsible English editor, competent to exercise some control over contributors of various nationalities, especially in regard to the manner in which they set forth their arguments and theories. The present work, for instance, contains a preface dated from Copenhagen, which exactly illustrates the want of such an editor. It begins, "It has been my aim," while in the next sentence and on to the end the pronouns change to the plural "us," "we," "our," and this trifling slip is characteristic. Altogether, the preface is not easy to understand till the reader has read the book, when the meaning is clear enough; and a good editor could have put the preface in a shape which would at once have indicated the aim of the book, and rendered the subsequent argument clearer and more conclusive.

For the book has a definite aim, and one of much interest to the important subject with which it deals. Among savage tribes it is very common to reckon the line of descent by the female side, and writers on the subject have usually assumed that this is due to ignorance of paternity, and that this ignorance is due to promiscuous intercourse. Our author aims at showing that this assumption is unwarranted by facts, and for this purpose has collected a vast array of facts from savage and semi-civilised life all over the world. He certainly succeeds in showing that in many instances the practice of reckoning descent by the female side is not a primitive custom, but a subsequent growth, due to the spread of polygamy; and that the animalism of most savage tribes is by no means of the degraded type which is found in certain exceptional instances. How far he succeeds in establishing his own theories of primitive customs, and of the development of the family, and the distinction between the family and clan, is a matter which cannot be discussed here. The book, being mainly critical and polemical, occupies a somewhat different position from that of many works in this series. It is not so much a scientific text-book, bringing the student up to the point when further discoveries may be sought, and the battle of rival hypotheses fought out, as it is a contribution to the strife itself, challenging the conclusions of previous writers, and only incidentally does it put the reader in possession of previous investigation. Its chief value will be to scholars who can independently investigate the subject and form their own judgment in regard to the accuracy of the vast store of facts stated both in the book itself and in its carefully compiled appendices.

We hope that such scholars will soon give us some further light on the question of the origin and growth of family life. From the simplest possible beginning the subject soon radiates into the widest and most intricate complications. These mainly spring from the antagonism of the interests of the two sides, from whose union every fresh family begins, as well as from the contending claims of blood relationship and local propinquity, the latter in the early dawn of civilisation being relatively far stronger than it is now. In civilised society the family is the true unit, by the multiplication of which the nation is

made up, and some of the most delicate and difficult problems of the Legislature and the law courts, connected with the rights of married women to property, and the respective rights of parents to the custody of their children, arise when men put asunder what God has joined together. The history of the development of any great institution is always an aid to the right understanding and proper preservation of that institution, and we shall be glad when scholars are agreed as to the main line of development of the modern Christian Family.

H. S. S.

SHORT NOTICES.

The Sermon Bible has reached its fourth volume, and maintains its exceedingly useful character. The range of the present issue is from Isaiah to Malachi, and, as might be expected, considerable variety of opinion is manifested respecting the nature and purport of the prophetic writings. The compiler's aim is evidently a homiletic one, and his selections are often very suggestive. (Hodder and Stoughton. 7s. 6d.)

A Doubter's Doubts about Science and Religion, by a Criminal Lawyer (so the author calls himself), is not so good a proof of Burke's eulogium on the law as a sharpener of the faculties of the mind as the lawyer probably imagines. He says, "The Christian is, to borrow a legal term, *estopped* from questioning the inspiration of the Old Testament, or the reality of the miracles recorded in it; and so he presses upon his Christian friends the alternative of accepting Noah's Deluge, the Destruction of Sodom and Gomorrah, Jonah and the Whale, miracles expressly named by him, or of proclaiming Jesus an impostor for referring to these things as actual facts. At first and for a good while we thought the author was making legal fun of us, but he seems in earnest about it, and all we conclude is that he is arguing on imperfect information. (Kegan Paul, 3s. 6d.)

Canon Liddon's sermons, reprinted from the *Contemporary Pulpit*, are really eloquent, really inspiring sometimes, but we leave off reading them, especially those on the "Magnificat," which close the volume, with a feeling of dismay that so much ability and spiritual fervour should be allied with such boundless capacity for believing in mysteries of the most amazing kind. We wonder at the sort of mind that can say, "The closing words of Elizabeth were at once a blessing and a prophesy; but they touched a spring in the illuminated soul of Mary, and she forthwith uttered her 'Magnificat.' She uttered it, as it would seem, at a single jet, but as it passed from her lips it fell, as is usual with Eastern poetry, not of set design, but by an instinct of intrinsic fitness, into divisions of unequal length which we moderns call 'strophes.'" The fact that Canon Liddon exists and can preach as he does helps us to understand how mediævalism was so weak as well as so strong. It is good at least to find one man who is downright and through and through orthodox and able to say why he is so; but we cannot promise the reader much rational satisfaction here. In its place he may learn a good deal more at this date about Mary than Paul seems to have known. (Sonnenschein. Contemporary Pulpit Library. Vol. IV. 3s. 6d.)

The Century Dictionary (edited by Professor Whitney, of Yale University) is to appear in parts issued monthly, or at longer intervals. The first part (A—Appet.) is before us, and consists of 272 closely printed large pages, each containing three columns. The effect is bewildering at first, but on closer examination the book proves a useful production in several ways, not the least being the introduction it gives to scores of words of whose existence we never heard before. Small wood-cuts occasionally break the solidity of the teeming columns, and these also are frequently useful, though it is difficult to discover why some are inserted while equally desirable illustrations are left out. Special attention is given to technical and scientific terms. The work is conceived on a great scale, and will deservedly attract great attention; but the impression it leaves is that it has neither the advantages of an encyclopædia nor of a dictionary, while it tries to be both. We shall follow its development with much interest. (Fisher Unwin, 10s. 6d.)

Messrs. Blackie and Sons send us some volumes of the class so eagerly looked for by our young friends at Christmas. There is *Grettir, the Outlaw* (price 6s.), an English interpretation of Icelandic Sagas, by S. Baring-Gould, which will entrance the boys, though its many slaughters remind us irresistibly of the child whose first impulse on seeing an insect or small animal was to cry, joyfully, "Let's kill it!" Next comes *Thorndyke Manor*, a tale of Jacobite times, by Mary C. Rowsell (3s. 6d.). We have read many such, and would suggest to the authoress to give broad and clear reasons for the actions of even the villain. *The Hermit Hunter of the Wilds* (2s. 6d.), by Gordon Stables, is also of a well-known type; a mutiny, a stolen child, the search, and the recovery. *One of the 28th*, by G. A. Henty, is more ambitious, giving as it does an elaborate description of

* "The Primitive Family in its Origin and Development." By C. N. Starcke. London: Kegan Paul. 1889. International Scientific Series.

Waterloo, with an exciting hunt for a hidden will as well as for a secret still. We recommend it. (Price 5s.)

In this group we may also include the following, published by Cassell and Co., though the interest of the last alone can be regarded as ephemeral:—*The New Popular Educator*, Vol. II. (5s.), *History of England*, Vol. III. (9s.), and *The Family Magazine*, volume for 1889 (9s.). The former are not merely reprints, but have been re-edited with evident care, the illustrations to the first-named being especially good. The magazine is a perfect repository of good things. All are handsomely bound.

CORRESPONDENCE.

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UNITARIANS AND THEISTS.

THE REV. CHAS. VOYSEY's letter, published in our last issue, has evoked a considerable number of letters, of which we select the following:—

SIR,—Mr. Voysey is surprised that Mr. Hopps's article on Dr. Marcus Dods has evoked no protest. Well he may be! Many of us share his surprise.

For myself, I regard almost every one of the sentences which Mr. Hopps quotes with approval as more or less directly and seriously infringing that uncompromising monotheism, in absolute fidelity to which lies the only hope of a real theology for the future, or of a theistic religion which can feed itself upon facts, instead of being a sentimental survival cut off from all vital association with present belief. For many years past I, for one, have endeavoured in private conversation, in debate, in contributions to our periodicals, and in my own pulpit ministrations, to emphasise the dangerous and misleading character of traditional phrases about "Christ," and at the same time to rouse some genuine interest in the investigation of the real teaching of Jesus of Nazareth.

That Mr. Hopps, who scandalised many of his brethren years ago by roundly asserting in a book for children that "Jesus," when a child, sometimes did wrong, should, without conscious inconsistency, accept all, or nearly all, that Dr. Dods says about "Christ," is to me a curious illustration of the danger to which I refer. Who is the "Christ" of whom Mr. Hopps can say that he is the "perfect revelation of God?" Clearly not Jesus of Nazareth, who may be to Mr. Hopps, as he is to me, the greatest of all prophets, but who, as a man with human and personal limitations, cannot possibly be the "perfect" revelation of the eternal. Who is the "Christ" to whose "rule" Mr. Hopps would "submit" himself—apparently "without a film of doubt?" Surely not the Jesus of Nazareth, whose doings in childhood (of which we know nothing) Mr. Hopps takes for granted were sometimes wrong, and whose doings in manhood, if I am not much mistaken, he would consider it not only his right, but his duty, to scrutinise and judge with the humility, it may be, of deepest reverence, but with the independence, certainly, of a responsible manhood that cannot be deputed or resigned.

There is, however, one thing that surprises me more than the silence of my many fellow-believers in the simple humanity of Jesus, and that is the extraordinary deductions Mr. Voysey makes from that silence. Mr. Voysey wants to know whether "the Unitarian Church at large does or does not endorse" Mr. Hopps. And in a sermon he preached on Nov. 17 he actually declared that Mr. Hopps (in the utterance in question) was "speaking officially as the representative of the Unitarian body." Is it not enough to make one despair of anyone ever learning anything when one finds that Mr. Voysey has yet to learn that no man or men on earth *can* utter theological opinions "officially as the representative of the Unitarian body," and that what he evidently means by the "Unitarian Church at large" *could not* either endorse or repudiate Mr. Hopps's opinion?

Why, those of us who agree theologically with Mr. Voysey do not seek to free ourselves from all association with those who do not is easy to see. We have never believed—as Mr. Voysey always seems to me to do—in a dogmatic basis of religious fellowship.

We can tolerate wide differences of theological opinion, and though we are often distressed and perplexed by them, we should regard a closer theological union as dearly purchased indeed if it involved our relinquishing our cherished principle, and founding one Church fellowship upon stated agreement in dogma.

It is not possible, then, and it is not to be desired, that the "Unitarian Church at large" should say or do anything in the matter. But Mr. Voysey has reminded us that it is dangerous to presume on an elementary comprehension of our position even on the part of those who know us best, and that it is necessary whenever anyone says anything in the *Inquirer* that someone else should say the opposite, on pain of its being considered that the "Unitarian body"

has officially laid down its position, and must be "stigmatised" accordingly.

PHILIP H. WICKSTEED.

SIR,—Mr. Voysey's letter seems to raise the whole question as to wherein lies the difference between those who call themselves Theists and those who call themselves Unitarians. As one who deeply sympathises with what he understands to be Theism, who prefers the name of Theist, and yet who allies himself with the Unitarians, I should like to make a few remarks on the question.

Theism I understand to be a belief in God as a Father of all mankind, and of the possibility of present communion between God's Spirit and the spirit of man. Religion is the bond between man and God, a bond of right living, right feeling, right thinking. Worship is that act of the mind, whether solitary or social, which strengthens our religious desires, and promotes a deeper communion with the Spirit of God. Theists and Unitarians are alike in this, then, that they believe in the Fatherhood of God, in His present inspiration, in the reality of religion, and the necessity for worship.

But the Unitarians have old associations, they have experienced developments of thought; many of their forefathers were Presbyterians; many of their places of worship were once used for that form of faith; and, although the ranks of the Unitarians are constantly recruited by adhesions from all forms of faith, yet these adhesions have never been so numerous nor so contemporaneous as to cause a revolution. Consequently the methods of worship and the traditions of the body are largely Presbyterian at the present day. Furthermore, while there is a general belief in the Unity of God, there is room for considerable difference of opinion on other points, especially with reference to the personality and position of Jesus; but every Unitarian speaks for himself. Sympathy of feeling is the sole motive which keeps Unitarian congregations together.

Mr. Voysey's surprise is therefore out of place. Why should anyone protest because another one's utterance did not please him? And Mr. Voysey's suggestion, that in the absence of protest he is entitled to "brand" the whole body with the utterances of one, is simply ridiculous.

The traditions of the Unitarian body, their methods of worship, are to me drawbacks; but the question that I had to decide was whether, in spite of these drawbacks, I should ally myself to the only living and progressive body of Liberal Religionists, or whether I should remain in cold isolation until such a time as a perfect Church should present itself.

Mr. Voysey's isolation is, I think, a mistake. There is no reason why he and members of his congregation should not join Unitarian organisations, where he would find many who sympathised with his views. There are many Unitarian churches in which the doctrines taught are as pure a Theism as Mr. Voysey could desire, and I must remind Mr. Voysey that neither he nor his followers have the sole right to be called Theists. I learned my faith as a Theist from one whose memory is deeply honoured in the Unitarian body, and who died long before Mr. Voysey left the Church of England.

In conclusion, I would in all friendliness ask, why should Mr. Voysey seek to belittle the influence of Jesus? Does he think it derogatory to the honour due to God? For my part, I think his action is a mistake in principle and in tactics. To attack popular idols of any sort only induces people to cling closer to them. But, further, from my point of view, he injures the Theistical position. Apart from the temporal incidents of Jesus' teaching, it appears to me he taught the purest and highest Theism. He it was who first taught in its fulness the doctrine of the Fatherhood of God. He it was who showed by his own life how close could be the communion between God's spirit and the Soul of Man. The Theist should be careful to show this; then as humanity learns to see the face of the Father in all its glory it will learn to regard Jesus not as God, nor in place of God, but as a great teacher, whose function was, as it must be of all truly religious teachers, to lead us to God. E. C.

SIR,—I was glad to see the Rev. C. Voysey's letter in your last issue, and trust that it will receive the careful attention of the representative ministers of the Unitarian Churches. Perhaps you will allow me to make just a few remarks upon Mr. J. Page Hopps's acceptance, on behalf of Unitarianism, of several definitions made by Professor Marcus Dods in St. Giles' Cathedral, Edinburgh. I will say at the outset that if the statements of Dr. Dods, with which Mr. Page Hopps agrees, form any part of Unitarianism, I cannot call myself a Unitarian. In fact, I dislike the name altogether.

Reference has occasionally been made in these columns to the "Two Congregationalisms." It seems to me that there are also two Unitarianisms, more surely distinct than are the two sections of the Congregational Church. We have (1) the old-fashioned or evangelical

Unitarianism, represented by W. E. Channing and Mr. Page Hopps ; and (2) the newer or "rational" Unitarianism, which is practically similar to the Theism of Mr. Voysey.

I have not an extensive knowledge of the London Churches ; but, as examples of the two sections of Unitarianism, I will mention, of the former class, Essex Church, Notting-hill-gate, W. (Rev. W. Carey Walters) ; and of the latter, Free Christian Church, Croydon (Rev. C. J. Street). When we consider the difference which exists between such churches we must surely come to the conclusion that neither Mr. J. Page Hopps, nor any one else, can speak with authority as to the doctrines of the Unitarian Churches.

In conclusion, let me remark that I have been deeply grieved in visiting various Unitarian Churches to note how tenaciously they cling to the phrases and formulæ of Orthodoxy. Those who make use of them may be honest enough ; but I must confess that they seem to me to be unworthy compromises with fashionable churchism, and little better than cant.

If Mr. Voysey's letter and his two sermons (Nov. 17 and 24) hold, as it were, the mirror up to Unitarianism, and Unitarians have courage (which they have surely inherited from their fathers) to look steadfastly at their own image, that gentleman will, I am sure, have earned the thanks of many of your readers, including yours sincerely,
22, Warlock-road, St. Peter's Park, W. W. G. LOCKETT.

SIR,—My old friend Charles Voysey would frighten me if I did not know him. When he says he wants to know whether he is "to brand the whole body with a stigma," he only wants to know whether he really understands a shade of difference in an opinion, or the meaning of a phrase. It is very difficult to convey ideas in words. Mr. Voysey might easily push me into a corner by insisting on the strict literality of the words, "Accept Christ as a perfect revelation of God." In one sense, I believe that a revelation of God, *any* revelation of God (to say nothing of a "perfect" revelation of God), is impossible. In another sense, I believe that Jesus was a perfect revelation of God, just as I believe that a superb sunrise or a lovely primrose is a perfect revelation of God. And that is not playing fast and loose with words. It is the nearest approach to common sense possible for us when dealing with such a subject.

Do we "in any sense make Christ God?" These are not words we should choose. I was only taking Dr. Dods on his own ground ; and as I found him putting in juxtaposition the phrases "practically makes Christ his God," and "is really his moral supreme," I accepted the one in the sense of the other. I only say that if, by "practically making Christ God," he only means recognising Christ as "our moral supreme," then I have no objection, though I think the words loose ; and I quoted them only to show that Dr. Dods has palpably whittled away all real belief in Christ as the one Almighty God.

Do I believe that it is "in any man's or in any Christ's power to make us children of God?" Again, yes and no. We are all children of God, Christ or no Christ. But in the sense evidently intended and expressed, viz., that of "coming into fellowship with the Father," I do believe it ; and I further believe that Keshub Chunder Sen and Mr. Voysey himself have brought men into the condition of being conscious children of God.

Mr. Voysey may call this taking words in convenient senses. I do not think he will be right in doing so, in view of the fact that my object has been to show that men like Dr. Dods are children of the light and children of the day—that they are not Confession of Faith men at all, but rational religionists ; in point of fact, Unitarians. And what I wrote I wrote in the interests of rational religion, and to post up the theological ledger, and bring it up to date.

Mr. Teasdale's letter also shows how difficult it is to convey ideas in words. I ventured to say that Gothic churches are unsuited for Unitarians ; that we want something more simple, homely, and sociable ; and that chancels are survivals of sacramentalism and priestcraft. And forthwith Mr. Teasdale says that he does not agree with me ; but that, on the contrary, he believes in making our places of worship "pleasing, beautiful, and attractive." But did I say I would not have them "pleasing, beautiful, and attractive?" I only said I would not have them Gothic and cryptic. I would make our places of worship as beautiful as the New Jerusalem if I could ; but that is not the point. But, even on the score of "pleasing, beautiful, and attractive," I could say much about our Gothic structures. As a rule, they are stony, cold, dismal, unsocial, wanting the pictures, the flowers, the vestments, the ornaments, the symbols, without which the cheap ones are *seldom* "pleasing, beautiful, and attractive," while the man in the box, away there in the corner, seems like the voice of one crying in the wilderness.

J. PAGE HOPPS.

Lea Hurst, Nov. 25.

OUR MISSIONARY COLUMN.

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"THE GATES OF HELL SHALL NOT PREVAIL."

A SHORT time back we read with deepest interest vivid accounts of the destruction of the dangerous rock at the mouth of New York Harbour, bearing the startling name of "Hell-gate." This rock had ever been a danger to traffic, and an obstruction to commerce. There it stood, apparently invincible, a menace and a destroyer. Had anyone said fifty years ago that it could be overcome he would have been deemed mad. But what will not skill, will, and money accomplish? Business demanded its removal. It has been removed! How?

For years throngs of workmen were doing each his day's bit of work, unseen and almost unheeded of the busy crowds of New York. Galleries were pierced in all directions, deep down below the surface of the sea. Chambers were excavated, shafts have been sunk, and while to all appearance the rock remained untouched it was in reality being honeycombed through and through. At last all was ready for the crowning task. Explosives were deposited in vast quantities in all the workings. Electric wires waited but a current to flash the kindling spark to the remotest and nearest parcel of dynamite, and the day of doom came. A child's hand completed the circuit. One moment the rock of offence seemed laughing defiance at the power of man ; the next it rose shattered and splintered in a myriad fragments, and fell, a heap of ruin, waiting only to be cleared away for ever.

What a lesson for workers in the cause of Truth and of God! What mighty "Hell-gates" have been the stumbling blocks of humanity, the menace of righteousness! How impossible has seemed the task of breaking their power and staying their destruction! Secure in their giant strength the great evils of life have laughed defiance at all comers ; and they who prophesied their overthrow have been jeered at as babblers, or silenced as dangerous fanatics. But God lives, and the Gates of Hell shall not prevail for ever. Weary millions have sighed, "How long, O Lord, how long," until one or two resolute hearts have risen up to attack the foe. All in vain seemed their work—the Hell-gate stood in insolent defiance. But the honey-combing went on beneath the surface, and by-and-by the end came. Corrupt dynasties have fallen, and in their ruin have left the chance, at least, of a fairer and brighter edifice. Monstrous customs have been shattered, never to rise again.

Recall the story of slavery, and how men scoffed at the dreamers and enthusiasts who denounced its iniquity and foretold its abolition. But the work went on, conscience was aroused in unseen quarters, conviction drove its galleries and laid its dynamite beneath the surface of society, until the electric spark of awakened humanity flashed from soul to soul, and the slave was freed. Or recall the Anti-Corn Law agitation. What years of patient work and earnest zeal it took before the mine was ready ; but when the hour struck the poor man's loaf was freed, and prosperity began to shine on the starving millions.

What has been shall again be! The Hell-Gates of to-day are being undermined, and in an hour they know not the explosive and regenerative power of popular conscience shall level them to the earth. The vested interests in Intemperance, in Unchastity, in Superstition ; the selfish class monopolies, the cruel and grinding competitions of trade, all seem rooted in the very constitution of man, and gather in their victims as if no day of reckoning were possible. But the forces of God are at work. From heart to heart, from conscience to conscience, the secret channels run ; and when the hour comes even a child's hand may once more speed the spark on its way which shall unite these forces in one grand effort, and these Gates of Hell shall fall in final ruin.

Workers with God take courage! Let us not be weary in well-doing, for in due season we *shall* reap, if we faint not! H.

TO CORRESPONDENTS.—Several letters and other contributions are again unavoidably postponed.

"THE History of Psalmody" was the title of a very interesting lecture delivered last week at the Birmingham and Midland Institute by Sir John Stainer, M.A., Mus. Doc., assisted by the Institute Madrigal Choir. The lecturer noted that the spread of Nonconformity produced a revolution in hymn-singing, giving us, instead of metrical versions of the psalms, hymns, adaptations of secular tunes, and original tunes, of which, as a nation, we ought to be very proud. 'Rockingham,' 'Irish,' 'Wareham,' 'Milton,' 'Wiltshire,' and a score of others were very excellent melodies indeed ; he regretted that for a time so many of these had been cast aside, but they were quite sure to find their way back again, a remark which was hailed with loud applause.

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LONDON, NOVEMBER 30, 1889.

AN EDUCATION SCANDAL.

IT is by no milder term that the Salisbury incident can be described. Mr. MUNDELLA, whose years of official service have weighted his words with special gravity, last Monday introduced a deputation from that city to Lord CRANBROOK, the present President of the Council, and put their grievance in the clearest possible way. He might have been the veriest novice for all the effect he produced upon his Lordship. The facts which were brought out are of the most extraordinary character. A School Board exists at Salisbury, but there is no Board-school, all the primary education of the city being in the hands of the clergy who abound there. It occurred last summer that one of two long-established British schools, where something like unsectarian education was provided, had to be closed in consequence of dilapidation. It might have been expected of fair-minded Churchmen that they would at least concede to their Nonconforming fellow-citizens the privilege of a school of a similar character in place of the one closed. But zeal for religion has often blinded the eyes of men, and it appears to have done so in this case. In the place of the defunct British school there is to be a High Church school—when the money is forthcoming. For months an appeal has been going about with but meagre success. After all, what does it matter? Those conscientious parents who suffer by the closing of the old school may crowd their children into the existing Church schools or into the former Free School, or where they can. The School Board *will* not build a Board-school for them, and the deputation sought Government aid in compelling them to do so. They sought in vain. Lord CRANBROOK refused to interfere. He made a great point of the fact that a majority in this Cathedral city prefer “voluntary” schools, and object to School Board rates. In such circumstances the Government would not compel the machinery of the Act of 1870 to be put in motion. The Kilburn Sisterhood and their High Church ally, the Bishop of SALISBURY, have practically bribed a section of the ratepayers of the city by offering to do their work for them. The Marquis of SALISBURY is in power, and apparently means to help his friends while he can. Thus the clericals score a victory all round. They get a huge fraction of their school expenses paid by the State; they are free from public control, and can teach the scholars what they like about the Bible and the Church, and especially about those wicked Dissenters; and, in addition, they get the applause of those who, because they do not pay for it directly by a rate, imagine they somehow get this “voluntary” education for nothing.

We hope more will be said about this amazing piece of business. Meanwhile those who have supported a sort of semi-national educational system must surely see the folly of which they were guilty. The compromise of 1870 has pleased no one, and it has only given the dominant party in the Church and State a leverage for demanding and securing fresh power. The timid, time-serving policy which shuns the carrying out of a principle to its natural results has broken down. The battle, which might have been fought far better in 1870, will have to be fought out now under more disadvantageous circumstances. Let there be no mistake about it. It has to be fought, and it is sheer pusillanimity which seeks to shirk it. Clericalism when it has an inch given to it invariably takes an ell. The pretence that the voluntary system saves the pockets of the ratepayers is the veriest nonsense. There is nothing for it but a system of *compulsory, free, and secular* education, to which all must contribute their fair share.

THE NATIONAL CONFERENCE AT PHILADELPHIA.

THE National Conference was established twenty-five years ago, and until the recent gathering it was held every two years, and since 1874 at Saratoga, an inland place of fashionable resort in the State of New York. It so happened that every alternate meeting took place during the year of the Presidential Election, and to avoid the turmoil and excitement which that causes it was determined to postpone this for one year; and to change the place

of meeting to Philadelphia. The alteration has in no way affected for the worse the success which has hitherto attended the meetings. No burning questions seem to have come up for discussion, but some able Papers appear to have been given by some of our ablest ministers in the States. It was essentially a Unitarian gathering, no person outside the denomination taking part in the proceedings, though a large number of strangers were present at the various meetings, notably at that held on Thursday night, Oct. 31, when as many as 2,500 persons gathered in the large hall of the Academy to listen to addresses from such representative men as MINOT J. SAVAGE, Dr. E. E. HALE, and GEORGE WILLIAM CURTIS.

The sermon was to have been preached by the Rev. STOPFORD A. BROOKE, of London, but for some reason he was unable to go, and “the grand patriarch of our faith in Philadelphia,” the Rev. Dr. W. H. FURNESS, occupied the pulpit instead. His sermon had for its purpose the reassertion of his conception of the work of JESUS, and to present him as “one who, of all that have ever lived, was the most entirely human, real, in consummate harmony with the Infinite Spirit of the Universe.” Although the miracle stories do not present much difficulty to Dr. FURNESS, he regarded them not as violations of the laws of nature, but as instances of the power of faith, of the influence of mind over the flesh. At the same time he regards the opinion long and widely held without question, and taken for granted by all denominations of Christians, that one sent by GOD must prove his divine mission by suspending the laws of nature, to be the very opposite of the truth; and that it is by revealing the laws of nature and ways of GOD, and by conforming to them in all things, from the greatest to the least, that a man is clothed with the highest possible authority.

The Report of the Council was couched in a hopeful tone. It referred to the change of the date and place of meeting, and to the handsome gift of one million dollars by Mr. JONAS G. CLARKE, of Worcester, a member of one of our churches, for the purpose of establishing a University of the broadest character. It gave, with no uncertain sound, a pronouncement in favour of maintaining the demand that all schools shall be delivered as rapidly as possible from every sectarian influence, and established upon the scientific method. It deprecated the formation of a separate Women’s National Conference, considering that while the Women’s Auxiliary Conference had been of good service as an auxiliary, the proposed new society would draw away funds, and weaken rather than strengthen the existing institutions. Some paragraphs were devoted to the new mission to Japan, of which it is said that there is much “to inspire the hope of abundant success.” This should not, however, tempt their friends to neglect the missions nearer home, and an appeal was made to the Churches that a proposed additional contribution of \$100,000 should not be allowed to fail. Feeling reference was made to the loss sustained by the deaths of Dr. W. G. ELIOT of St. Louis, JAMES FREEMAN CLARKE, and HENRY W. FOOTE; and, in conclusion, the Council affirmed its conviction that in the moral, the theological, and the religious life of this land, the Churches which this Conference represents, and the views upon which they are established, have an important mission, to which, if they are faithful, they can do much to bring near the Kingdom of GOD.

A report of the American Unitarian Association was presented by the Secretary, in which a retrospect of the growth of the denomination was taken since the time when the Conference first met. Before the war there were but 250 societies, while to-day they number just 400. Then the Churches raised from all forms of missionary work only \$6,000; this year it is ten times as much. Then all the denominational headquarters they had was a small room in the rear of a bookstore; now they have a noble building with ample accommodations. Now, it said, “never was our blood warmer; never did our pulse have a stronger beat; never was our work greater in amount or results; and, especially, never had we a larger place to fill.”

Several other reports were presented, notably from the Western Unitarian Conference, the New York and Middle States Conferences, the New England Conferences, the Western State Conference, the Southern Conference and the Pacific Conference. The Secretary of the first-named said, “Furthermore, there is growing among our people a larger trust in principles. In the churches with which I am familiar there is but little nervousness about doctrines or statements, and a growing confidence in the power of truth to make its way and compel the allegiance of all reasonable minds, a hopeful forward look, a feeling that whatever is of GOD cannot be overthrown, and a settled conviction that righteousness is the true test of piety. The thought is working itself out clearer among Unitarians that it is our duty—first, to lead a good life, to be just and helpful and public-spirited; and, secondly, to be intellectually sincere, to profess to believe only that which commands

itself to reason and conscience, to say no word and make no sign merely in obedience to conventionality, but to speak right out of the heart of to-day's convictions, to trust ourselves to the broad stream of living truth that bears the world forward to ever nobler development and diviner wisdom."

The President of the Conference was the Hon. SAMUEL F. MILLER (Chief Justice of the Supreme Court), he having served that office for three terms. In the course of the discussion which took place on some of the Papers read, Judge MILLER referred to the art of oratory as declining, but he thought that "the last field for the great art of oratory on which DEMOSTHENES, CICERO, and PAUL flourished, the last hope of oratory, is in the pulpit." Notwithstanding that Judge MILLER begged not to be nominated again for the office, the Conference unanimously re-elected him as President. We have not yet seen the Papers which were read at the Conference, but among the subjects treated were "The Revival of Faith," by the Rev. SAMUEL R. CALTHROP, of Syracuse, the Rev. C. G. AMES, of Boston, and the Rev. J. LL. JONES, of Chicago; "Scientific Theology the Ground of all Liberal Religion," by Dr. FRANCIS E. ABBOT; "The Supply of Ministers," by the Rev. J. T. SUNDERLAND, and several others. It is said that many of these Papers were too long, at any rate for reading at the various sessions. They will probably read better to those who were not there to hear them. The devotional meetings were well attended and inspiring. The *Christian Register* says that "a Presbyterian lady who attended that conducted by the Rev. W. C. GANNETT, partly out of curiosity to see how Unitarians manage such a service, as it was new to her that they held them, confessed at the close that never before had she attended a service in which the spirit was so pure and high." We shall probably have to say something more of the Papers and discussions on a future occasion. For the present we content ourselves with congratulating our friends across the sea on the success which has attended this, the thirteenth meeting of the National Conference of Unitarian and other Christian Churches.

NOTES AND NEWS.

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THE Salvation Army has commenced an effort to convert 100,000 before the winter ends.

A MEMORIAL BRASS has been erected in St. Bride's Church, Fleet-street, in honour of Samuel Richardson, who was born 1689.

MR. SPICER'S Paper on the Land Question, delivered in Hull some weeks ago, has been published by Unwin Brothers at one penny.

STUDENTS' residences in connection with Toynbee Hall are so popular that a second block of buildings is about to be utilised for the purpose, "Wadham House," the first, being full.

PROFESSOR FISHER'S Papers on "The Nature and Method of Revelation" begin in the December *Century*. The first article is on "Revelation and the Bible."

THE Rev. Dr. Bartol, after a ministry of fifty-two years at West Church, Boston, has tendered his resignation, on account of declining health.

IN Western America there is a demand for women in the pulpit. They seem to be solving the problem of how to fill up empty pews in a most satisfactory manner.

At the recent National Conference at Philadelphia an anonymous donor gave 5,000 dollars to the 100,000 dollars fund. A collection amounting to 1,366.74 dollars was made for the Meadville James Freeman Clarke Professorship.

MR. BRADLAUGH announces that his expenses to Bombay and back again are paid by the Indian National Congress Committee. He arranges to leave Bombay for England on Jan. 3, so that his stay in India will be only some ten or twelve days.

At a temperance meeting in Bristol on Monday evening a lady, who had just addressed the meeting, and whose daughter was singing there, fell back insensible, and died immediately. The deceased lady, Mrs. Terrett, has been an active temperance worker.

BRISTOL Congregationalists score a novel "strike" success, having not only lent one of their chapels for a strike conference, but also the pulpit itself for the speakers. The pulpiteers preached peace, and the strike is ended.

MR. STANLEY'S words descriptive of his emergence from the horrible interior will doubtless form a memorable text for preachers of all kinds:—"Until at last we came to a church, whose cross dominated a Christian settlement, and we knew that we had reached the outskirts of blessed civilisation."

THE week's Obituary includes Dr. MacFadyen, of Manchester; Mr. Frederic Clay, the composer; Lord de Blaquiere, Lord Carbery, the Rev. H. Mathias, for half a century pastor to a Congregationalist

Church in Pembrokeshire; and Mr. T. A. Walker, contractor of the Manchester Ship Canal and other large works, and a well-known caterer for the higher needs of his workmen.

THE *Church Times*, in an argument concerning the burial of suicides, over whom the customary service, it says, ought not to be used, says:—"No coroner's jury can override the rubrics of the Prayer-book, which are in the schedule of an Act of Parliament." The secular authority can be appealed to very readily at times, it seems, e.g., to back a clergyman in conduct that seems harsh and uncharitable.

The *Jewish Chronicle* notices the announcement of "Das Vierte Buch Esra auf seine Quellen untersucht," by R. Kalisch, Göttingen, and "Skizze der Geschichte Arabiens," by Dr. Edward Glaser (Munich), and says of the latter, "Our learned co-religionist shows that Arabia was the seat of powerful kingdoms, and a high culture as far back as the time of David."

TWENTY-FIVE years ago there was but one Unitarian Church on the Pacific Coast—now there are eighteen. Thirty years ago in that whole region, from the Alleghanies to the Rocky Mountains, there were only fourteen churches; now ninety. In that same period sixty-three new societies have come into being in the New England and Middle States.

THE *New York Tribune* says:—"If all who incline to be Universalists in belief were to join the Universalist Church it would be one of the largest bodies in the country. And, similarly, if all who minimise miracles and dogmas were to become *bonâ fide* Unitarians, as they are sometimes urged to do by orthodox Christians, Unitarianism would not be the comparatively small thing it is."

"THE souls of the children are openly sold to the highest bidder. Are our ratepayers so degraded that they can think of nothing except some paltry saving of the rates?" This warning is from the *Methodist Times*. It is by no means unneeded. If any progress is to be made in educational matters, the ratepayers will have to learn to elect for their School Boards men who really care for the education of the children. It often happens in country districts that those who are elected for such matters have very little sympathy with the educational movement, and would be ready either to lower the standard or lengthen the creed if only a few pounds per annum could be saved thereby. Such men are utterly out of place as representatives of education. It is hardly too strong a word to say that they sell the souls of the children.

THE following startling placard has been extensively posted throughout the Borough of Portsmouth:—

"Are the Bishops Papists? Note what they are doing and judge for yourselves. The Bishop of London consecrated the Church of the Holy Redeemer, Clerkenwell, in which are to be seen a Romish Baldachino, Candles six feet high, two Crucifixes, Stations of the Cross. The Bishops of Southwell and Lincoln, at a service at Clumber, sanctioned or used every adjunct of the Romish Mass. The Bishop of Chichester permits the Confessional by allowing a Confessional Box in the Church of the Annunciation at Brighton. The Bishop of Marlborough, at the consecration of the Church of the Holy Cross, St. Pancras, sanctioned lighted Candles, a Crucifix, Stations of the Cross, and with his back to the people illegally celebrated with only two communicants, thus bringing back the practice of 'Hearing Mass.' [This last in huge type.] Such practices are contrary to Holy Scripture, opposed to the teaching of the Church of England, and a violation of the law of the land. Why should the Bishops be permitted to commit with impunity an offence against the law for which the clergy have been deprived? How long will Protestant Churchmen allow scandal to continue? WAKEMAN."

THE dispute about Indian Missions in the Wesleyan body has never been fully cleared up. Dr. E. Jenkins, speaking at Plymouth the other day, evoked applause by laughing at the travelling critic who goes to India for a few months in the rainy season, and then comes home to write articles and talk on platforms as an eye-witness. But he seems to have avoided mentioning the actual charges which the travelling critics have made. This is a matter, however, that mainly concerns the Wesleyans and the other mission-sending bodies. We are rather interested in these remarks. The old faiths of India, said Dr. E., have seen their day; "They could not assimilate new thought; they could not grapple with the great social problems which intellectual agitation had raised up and presented for solution. There was new life in the mind of the young Hindoos; the new wine was bursting the old bottles, and nothing could collect it and treasure it up but the religion of Christianity." Surely we have heard remarks like those concerning a stereotyped form of religion found in a country nearer than India. Are the missionaries able to prove to the Hindoos that Christianity, as they understand it, is quite able to grapple with modern intellectual problems; that Evolution presents no theoretical, and Socialism no practical, difficulty that has not been anticipated and settled in their creed? Or do they confess to them that in England as well as in India the new wine of modern thought is bursting the inelastic creed, and that every sect of Christians loses much by the constant spilling that thus takes place?

LONDON UNITARIANS IN COUNCIL.

MONEY AND MEN WANTED.

THE soirée held by the London District Unitarian Society on Tuesday brought out some facts to which special attention must be given, and at once. Those who attended, a fairly large number, were evidently very much in earnest. The Chairman of the meeting was Sir James Clarke Lawrence, President of the Society, and he set an excellent example of brevity and point in his opening speech. Emphasising the fact that nearly forty years' work lies to the credit of the Society, and pointing out the favourable conditions now awaiting the propagation of Unitarian views, he urged the responsibility attaching to the large number who, for reasons of their own, still held aloof from the work. London needs more efforts, not less; and yet, if there are not speedy accessions to the list of members and subscriptions to the Society, it is only too certain that it will have to starve its existing missions and refuse to open more, even where, as is the case in some districts at present, there is every prospect of useful work being done. Sir James, having read the stirring appeal which appears in our Advertisement columns to-day, and having announced some of the handsome subscriptions which had already been promised, the Treasurer to the Society, Mr. David Martineau, made a short statement of financial affairs. It appears that outstanding liabilities (£150 at Stepney, £400 at Bermondsey) increase the indebtedness of the Society to nearly £1,000. There was something pathetic in the way in which Mr. Martineau was compelled to ask several deserving causes to wait a little longer for the help which he acknowledged ought to be given them. The Society ought to back up all these movements, and it would do so he was sure. Meanwhile the money is wanted. Present donations and largely-increased annual subscriptions are wanted. London Unitarianism stands on trial before sympathisers all over the country. How will it acquit itself?

Passing from money to men (and *women* it must be added, for there was a great deal said about lady preachers by one or two speakers) Mr. Hahnemann Epps introduced a discussion on "Lay Preaching as a Requirement of to-day." He showed that the removal of Manchester New College to Oxford had very seriously weakened the preaching staff in London, the students as well as the Professors of that College having rendered invaluable help in the past at several stations. Quoting from the list of Churches connected with the London and South-Eastern Provincial Assembly he stated that twenty-five out of fifty-three churches in that district are partially or wholly dependent, and seven have no settled minister. He urged the reorganising of an improved Lay Preaching Union, to do the work formerly effected by that Union in which the late Mr. S. Sharpe and the Rev. Robert Spears took so practical an interest. A considerable portion of his Paper consisted of details of a plan for forming a Board to regulate the training and pulpit employment of lay preachers in this district; and after a discussion in which Mr. N. M. Tayler, Mrs. Barrows, Mr. Goodwin, Mr. H. Jeffery, Mr. H. H. Stannus and Mr. Benson took part, it was decided to refer the subject to the committee to take action upon it as they deem best. The tone of the meeting was evidently favourable to the extension of pulpit work by the assistance of efficient laymen; and some of the most interesting remarks were those in which Mr. Jeffery and Mr. Stannus, both able and acceptable preachers of the stamp desired, testified to the value such work had been to them personally. Two suggestions are especially worth emphasising here. The reader of the Paper asked if it were not a little selfish of a rich congregation to always keep their minister in his own pulpit, and thus prevent poorer churches from occasionally benefiting by his superior ability. He also hoped ministers would assist the Laymen's Union by *keeping out* inefficient men as well as by introducing those who are more suitable.

On the whole, it was a fruitful discussion, and the meeting was a decided success, not a little of the credit being due to the excellent music provided by Miss Tayler, Mrs. Edwards, Mrs. Oram and Mr. W. Tate.

MANCHESTER AND DISTRICT.

(From our Special Correspondent.)

THE attendance at Hulme Town Hall the last two Sunday afternoons has not been quite so good. An explanation of this fact can be found in counter attractions. For instance, last Sunday afternoon, in the same street there was a performance of the *Messiah* at the Congregational Church almost adjoining, and a miscellaneous sacred concert at a large Church of the Establishment, to which crowds of people flock to hear first-rate vocal and instrumental music. The character of our own services is maintained. We have had admirable addresses from both the Rev. Dendy Agate, B.A., and the Rev. John McDowell, while the music also has been exceedingly good. I have it on good authority that orthodoxy has been aroused in the neighbourhood by

our effort to reach the people, and more than one congregation is considering how best to engage in some similar effort on its own account.

Unitarianism has lost, in the death of the Rev. William Sharman, of Preston, a fearless advocate of Truth and Justice. In these days of conflicting interests we want men who are undaunted by the unpopularity of the cause they advance. Only men of dogged and persistent courage can trample down prejudiced and self-interested opposition, which so frequently stands in the way of much-needed reform and even national progress. Manchester mourns the loss of Dr. MacFadyen. As the minister of a large and influential Congregational church he has done a great and lasting work. But he has also been a public man, an interested and energetic citizen, ready to lend his voice and strength in every movement that promoted the welfare and increased the dignity of the community.

Is dancing wicked? is a question which I thought was long ago answered by Unitarians. We have, however, some sticklers amongst us yet. I shall not be surprised to hear of a strike of Sunday-school teachers shortly in connection with one of our congregations. The teachers have almost yearly asked permission of the Congregational Committee to have a few dances on the occasion of their annual party, and have been refused every time. They are now seriously thinking of having a public hall for their party, where they will be free to indulge in this innocent amusement. I hope the Committee of the congregation will see what a fatal mistake will be made if a body of Sunday-school teachers be driven, as it were, from home to seek a recreation which surely cannot reasonably be withheld. When Canon Knox Little was living in Manchester he persistently vetoed all dancing in connection with his church and school; but when he heard that by so doing he drove his young men and women to the dancing platform at Belle Vue Gardens he at once relented, seeing that it was far better for his young people to dance in the school under good and healthy conditions than to seek this exhilarating pastime in public, and amidst, it might be, demoralising influences.

I am told that though dancing is prohibited in this Unitarian school kissing games are not; and I would like to ask which is the more objectionable amusement? Why do professedly religious people persist in regarding social questions narrowly? The times have changed. Young people must be catered for as well as their elders; and they are justified in demanding to be amused as well as instructed. One minister tells me dancing and romping of any kind are prohibited in his school, because the building stands where was formerly a burial-ground, and some of the human remains may not yet have mingled with the dust. Another minister says that his school is beneath the chapel, and therefore it was injurious to dance in it, although I personally have heard grotesquely comic music-hall songs sung there at church soirées. There are some paradoxes and inconsistencies which are extremely difficult to understand. This, I think, is one of them.

There is dry-rot in the Unitarian Chapel at Blackley. I am speaking literally, and not metaphorically. Indeed, the congregation is facing its difficulty right cheerily, and is contributing towards the unexpected expenses of repairs readily and generously. Five years ago the quaint, ivy-mantled old chapel was replaced by a new and more commodious one, and the congregation worshipping within it has, under the ministry of the Rev. John Ellis, progressed in good work. A few weeks ago, however, a fungus growth was discovered along the edge of the pews, and an investigation showed that the whole floor, together with its supports, was completely rotten. It was a wonder there had not been a collapse. Apparently the architect was at fault, as the ventilation below the floor was very imperfect. However, the congregation has no redress after this lapse of time, and, therefore, has to meet the expense as best it can. It is a self-supporting, struggling congregation, and deserves well of its friends at this juncture.

FIDELIS.

LAST month there was a meeting of Adventists in Virginia. On Oct. 22, the day on which the coming of Christ was expected, the believers, all clad in white, assembled in their meeting-house, anxiously awaiting the great event. The clouding of the sun seemed to them to indicate that the hour was at hand, but as the clouds rolled away they rent the air with prayers, shouts, and supplications. At the end of the day the worshippers returned to their homes weary, worn, and disappointed.

THROAT IRRITATION AND COUGH.—Soreness and dryness, tickling and irritation, in ducing cough and affecting the voice. For these symptoms use Epps's Glycerine Jujubes. In contact with the glands at the moment they are excited by the act of sucking, the Glycerine in these agreeable confections becomes actively healing. Sold only in boxes, 7½d., tins 1s. 1½d., labelled "JAMES EPPS AND CO., Homoeopathic Chemists, London." Dr. George Moore, in his work on "Nose and Throat Diseases," says: "The Glycerine Jujubes prepared by James Epps and Co., are of undoubted service as a curative or palliative agent," while Dr. Gordon Holmes, Senior Physician to the Municipal Throat and Ear Infirmary, writes: "After an extended trial, I have found your Glycerine Jujubes of considerable benefit in almost all forms of throat disease."

CHURCHES AND SOCIETIES.

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(Secretaries and others are particularly requested to send their reports—which should be as brief as convenient—not later than Tuesday, otherwise such matter must be condensed or postponed.)

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SHORT REPORTS.

CHELTEMHAM.—The musical vesper services prove as attractive as in recent years, and on Sunday evening last there was a good attendance. There has been a general increase in the number of evening members and visitors. The sixth annual entertainment of the Silver Star Brigade filled the schoolroom on Nov. 20, and provided ample funds for the work of the society throughout the year. The seventh season of the Literary and Social Union arranges pleasant and well-attended monthly meetings; while at the intermediate meetings Papers are read, followed by discussion, the first of these, by Mr. T. Hailing, being greatly enjoyed. The week evening classes are popular.

DUDLEY: PRESENTATION.—On Sunday last the Rev. Harold Rylett concluded his ministry at the Old Meeting House. In the evening there was a crowded congregation. At the conclusion of the service Mr. W. P. Greenway took the chair. He said the large congregation assembled that night was an indication of the esteem in which their friend Mr. Rylett was held. Mr. Rylett had won for himself many friends. His preaching, and the active part he had taken in educational work, as well as in politics, would be long remembered in Dudley. Mr. Alderman Thompson, as the senior member of the congregation, said he had worshipped within those walls for upwards of fifty years, and he did not believe that in the whole of that time the grand principles of our faith had been more ably expounded than by Mr. Rylett. During that time he had seen many changes, but he was convinced that the high position which had always been held by the Old Meeting House had been fully sustained, and all good work of a progressive character had found in Mr. Rylett, as in his predecessors, an earnest advocate. He then handed an address (which had been very finely illuminated by Mr. E. Blocksidge) to Mr. Rylett, together with a purse of gold. The Rev. Harold Rylett, in reply, referred to the many marks of esteem which he had received from his brother ministers, the committee of the Mechanics' Institute, and the Shakespeare Class. In his work at the chapel, and in connection with the schools, he had simply tried to do his duty. He could not accept all the kind things that had been said of him, for his venerated predecessor, the Rev. M. Gibson, had rendered services to the town, and to the Meeting House, of such an eminent character that his (Mr. Rylett's) could not be named beside them. However, he was glad to say that both schools were certified by Her Majesty's inspectors to be in a highly efficient state; while as to the spiritual life of the congregation he was thankful to think that there had been some growth. At the close of the proceedings there were many affecting farewells. Large numbers of the old boys, and many of the parents and children attending Baylie's and Parson's schools, came to say "good-bye," and numbers of the poor people remained outside the chapel waiting to take leave of the rev. gentleman as he left the building.

DURINFIELD.—The choir sermons were preached on Sunday last by the Rev. Hugon S. Taylor, M.A. The chapel was well filled in the morning and crowded at night. Gaul's sacred cantata, "Ruth," was ably rendered. The collections amounted to £48.

DUNDEE.—At a recent meeting of the District Mill and Factory Operatives' Union the Rev. Henry Williamson announced that Mr. John Leng, M.P., was arranging for the next "Happy Evening," to be held at Kinnaird Hall, Dec. 20. Mr. Williamson, as President of the Union, is taking a very prominent position in labour movements in the district.

ISWICH.—The *Suffolk Chronicle* says:—"On Sunday the fifth of the series of Services for the People, under the auspices of the British and Foreign Unitarian Association, took place at the Co-operative Hall, and was attended by larger crowds than ever. Not only was the hall filled to its utmost capacity, but hundreds found themselves unable to get beyond the top of the staircase. Mr. A. E. Spore's excellent string band again supplied instrumental music, and the choir was fortified by several outside friends. The hymns were sung with heartiness and precision, and the musical selections were very effective. A similar service was held in the evening at the Unitarian Chapel, where a large congregation of five or six hundred people assembled. The Rev. J. Tinkler, of Forest-gate, delivered able and effective addresses at both services, the pastor (the Rev. T. B. Broadrick) being unfortunately indisposed."

LEICESTER: FREE CHRISTIAN CHURCH, WELLINGTON-STREET.—A sale of work in aid of the funds of the above church was held in the Lecture Hall of the Liberal Club on Nov. 14, 15, and 16. The opening ceremony was performed on the 14th by E. Clephan, Esq., J.P., who, owing to the absence of the Mayor (H. Lankester, Esq.), also acted as chairman on the occasion. Vocal and instrumental music was given at intervals by the choirs of the Great Meeting and Free Christian Churches, and other friends. Considering the great number of bazaars and sales of work in Leicester just at present the above event was very successful.

LEIGH.—On Tuesday evening, Nov. 12, the first of a series of lectures explanatory of Unitarianism was delivered in the King-street Chambers, Leigh, before a good audience, by the Rev. J. J. Wright, of Bolton, who chose as his subject "Thoughts of a Unitarian Concerning God." The lecturer, in the course of his remarks, said the Unitarians call themselves by that name because they believed in "one Lord, one faith, one baptism, one God and Father of all, who is above all and through all, and in you all." He mentioned that words changed, and as time went on gained richer significance. The word "Unitarian," which was about 250 years old, had done so. Although it was not more than one hundred years since the word Unitarian had come into use in England yet the grand original unity for which the Church stood, the belief in the unity of God, was more than three thousand years old. On Nov. 19 the second lecture of the series was delivered. There was a large attendance. The Rev. P. Vancesmith, M.A., of Hindley, was the lecturer, the subject being "Thoughts of a Unitarian Concerning Christ." The Rev. George Fox, of Park-lane, Wigan, lectured on Tuesday last on "Thoughts of a Unitarian Concerning the Objects of Christ's Death." All the meetings have been well attended, and the lecturers well listened to.

LONDON: DEPTFORD.—The Band of Hope tea meeting was held here last Wednesday evening week. A good number sat down to tea, and afterwards a large number of old and young friends joined the meeting. Mr. Carlies presided at the entertainment.

LONDON: WOOD-GREEN.—On Sunday last a further development of our effort here took place. Mr. Freckleton commenced a regular religious service, ninety persons being present. The local newspaper gave a favourable notice of the proceedings, covering a whole column.

MANCHESTER DISTRICT UNITARIAN ASSOCIATION: SERVICES FOR THE PEOPLE.—On Sunday last the fourth of these services was held in the Hulme Town Hall. There was a good attendance, composed chiefly of strangers. The Rev. Mr. McDowell gave an excellent address on the Good Samaritan, and urged strongly on his audience that the religion of Jesus should specially recommend itself to working men. The music was well led by the choir of the Pendleton Unitarian Free Christian Church, and Miss Milner and Mr. Hurst rendered most efficient service as soloists. The Rev. Frank Walters, of Newcastle-on-Tyne, will conduct the service on Sunday next, and will take for his subject "The Prodigal Son."

MANCHESTER: CROSS-STREET.—The Rev. William Hamilton Drummond, B.A., commences his ministry as colleague of the Rev. S. A. Steinthal on Sunday next, Dec. 1.

MONEYREA: LOSSES BY DEATH.—The Rev. Richard Lyttle referred on Sunday to the melancholy regularity and speed with which the death-roll of the church had been filling up of late, and especially to the three deaths that had occurred during the week. By the sudden deaths of Mr. J. Duncan, a youth in his teens, and of Miss Maggie McClure, a young lady of great popularity, and by the death of Mr. W. J. Turkington, a gentleman of note in the neighbourhood, the congregation and the whole district had been thrown into sorrow. Mr. Lyttle said that no one would be more missed in this church than Miss McClure. Ready with a smile and word of greeting for all, possessed of a nature whose affections were as expansive as humanity, their young and gentle friend was beloved by the whole country-side, and a life that had earned the esteem of so many had not been lived in vain. Mr. Turkington, a native of Carrickfergus, and in his youth a traveller in many lands, was a man of very broad sympathies, and had earned the esteem of the people of Moneyrea. He had proved himself a fearless advocate of Land Law and other reforms, and had, many years ago, rendered well-remembered services in the cause of Tenant-Right. His broad civic and national interests had not deserted him through an illness of fourteen years. Though weak in body, he remained an active thinker on the political and sociological questions of the day, and he retained that keen interest in theology which distinguished the men of the passing generation. The preacher pointed out how prophetic of a greater glory and an unending existence for the human soul are the phenomena of death.

OLDBURY.—The proceedings in connection with the reopening of this Meeting House of worship began with tea in the schoolroom, at the close of the ministers' meeting reported last week. Besides the ministers many ladies and gentlemen were present from the congregations of Birmingham, Coscely, Cradley, Dudley, Walsall, Westbromwich and Wolverhampton. Tea was hospitably provided by the ladies of the congregation, and a very pleasant hour was spent previous to the service, which was appointed to begin at seven o'clock. The Rev. Joseph Wood conducted the devotional part of the worship—the choir singing an anthem before sermon. The sermon was preached by the Rev. J. Edwin Odgers, M.A., of Altrincham. There was a crowded congregation. On the following Sunday the services were continued, the minister, the Rev. Henry McKean, preaching in the morning, and the Rev. George St. Clair in the evening. A fourth service was held on Sunday last, when Mr. F. Watson, of Aldridge, a Wesleyan local preacher, delivered a suitable sermon. The lessons were read by Mr. F. Harris, of Birmingham (Churchman), and the prayers by the minister. There were full congregations at all these services—every seat being occupied in the evenings. The alterations on the building include a new roof and the raising of the ceiling. A very handsome appearance has been imparted to the interior, the effect being to make the building look much larger. The cost has been £200, which has been all raised except about £20. The names of upwards of fifty former members now living in various parts of the country are among the contributors.

PARK-LANE, NEAR WIGAN.—On Sunday last the annual distribution of medals took place here. One young man, P. A. Lowe, having attended the Sunday-school fourteen years without missing, received a gold albert chain and locket, with suitable inscription. Three received the medal for the thirteenth year, two for the eleventh year, four for the tenth year, one for the ninth year, and one for the eighth year. The whole of these received also a book, the gift of the minister. Two boys received the silver medal in recognition of their attending the school unfailingly for seven years. Thirty-one children besides, who had attended without missing during the year, received the ordinary medal. The total number of medals awarded, exclusive of Allen Lowe, was forty-four. It may be added that the medal is given only for complete attendance, no excuse whatever for absence being admitted. During the fifteen years in which the medals have been given 445 have been distributed among 130 young people, 27 of these being silver medals.

PUDSEY: RESIGNATION.—With feelings of regret the Rev. H. Bodell Smith has intimated that, for family reasons, he must resign his ministry at Pudsey, and that his duties there will terminate in February. He has accepted a unanimous invitation to become the minister of the Free Christian Church at Crewe, where he will commence duties on the first Sunday in March.

SOUTHAMPTON.—A course of four doctrinal lectures is in progress on Sunday evenings. The first was delivered on the 17th inst., when the Rev. J. Hamilton Vance, B.D., discussed the subject of "Belief in Jesus."

WAKEFIELD.—On Sunday, Nov. 17, the annual school sermons were preached at Westgate Chapel by the Rev. P. M. Higginson, of Monton, whose uncle, the Rev. Edward Higginson, was for a long period minister of this congregation. The subjects chosen were highly appropriate, and the collections amounted to £16 4s. 2d. It is an old established custom to have the annual congregational soiree on the following evening, to secure the presence of the special preacher, but Mr. Higginson was prevented by urgent business from remaining over Monday. On that afternoon a sale of work was opened by Mrs. Marriott, of Woodthorpe Hall, which proved thoroughly successful. No bazaar or sale had been held in connection with Westgate Chapel for about a dozen years, when there used to be a periodical effort of the kind for the benefit of the Ossett Iron Church. The present movement originated with a few young ladies, who wished to help the school funds, and the Sewing Society embraced the opportunity for clearing off its surplus stock and augmenting a fund now in formation for enlarging and rebinding the chapel hymn-books. The Treasurer of the Sunday-school has received £30 as his share of the proceeds and the Sunday collections combined. The Sewing Society has also had its funds increased from about £13 to £30, being, however, assisted in this result by a handsome donation sent by a friend. About 140 people partook of a substantial tea previous to the evening meeting. This was of an informal kind, giving opportunity for social intercourse, while a selection of music and brief reports

of the church and school work were given during the evening. The Rev. A. Chalmers stated that during the year the last part of the restoration of the Trust property had been carried out. The chapel-keeper's house had been repaired, so that now the whole of their buildings were in good condition. The restoration work had from first to last cost nearly £3,000, and he was proud to say it had been carried through without anything of the nature of an appeal to the public, and no debt remained. A deficit in the chapel funds had a few months ago been wiped off by a most generous gift from one who would long be remembered as a benefactor of the congregation. The list of deaths during the past year had been exceptionally heavy, but others had come in to fill the blanks, and in numbers they were more than holding their own. Mr. Webster read the report of the Sewing Society, which has done excellent work for several years, defraying the cost of many improvements, and aiding the Sunday-school. Mr. Latham, besides reading the Sunday-school report, proposed a vote of thanks to the Rev. P. M. Higginson for his able discourses, this being seconded by Mr. G. E. Webster. A comprehensive vote of thanks to all who had aided in the success of the gathering and the sale of work brought this enjoyable meeting to a close.

VARIETIES.

—o—

THE OLD STYLE AND THE NEW.

I was sitting alone in my study the other afternoon, idly meditating on many things. It was a dull day, and the light was already fading. I had been reading and writing for some hours, and there was some excuse for me if I was unemployed. I had turned during the morning from reports of denominational meetings and Church Congresses and Congregational Unions to a collection of old biographies and magazines growing yellow with age. The past and the present had presented their contrasts to my mind, and as I mused I became aware somehow of a visitor who had entered unannounced, and was seated at the other side of the fire in my arm chair. I did not observe him enter, yet I felt no surprise at seeing him. He was evidently an old acquaintance, though I could not say exactly where we had met. He was a man just past the prime of life, of a robust presence and somewhat imposing air; his features were large and shaven, with the exception of his whiskers, his hair bushy but growing thin in front, giving his forehead a capacious and noble shape. He was dressed in black, a white neckcloth, not a tie, rolled twice at least beneath an ample collar. His hands were plump and white, one resting on his knee, the other half inserted in his vest. I recognised him at once as an "old divine." With that veneration for age and wisdom which characterises me I respectfully waited for him to commence the conversation. At length with a preliminary "Ahem!" which came at least from the third button of his vest, he said,

"I have taken the liberty of intruding upon you to see if you can help to clear my mind of some confusion."

I humbly suggested that he had not the appearance of a man subject to mental confusion.

"Neither was I," returned he, "when I filled my allotted sphere in life." He said this without any appearance of conceit, but as if it were a universally recognised fact. I was not astonished in the least when he spoke of himself in the past tense. I had instantly felt that he was not an ordinary visitor, but a *visitant* (I think that is the proper distinction). The words he let fall no doubt awakened a train of association, and feeling in his pocket, he drew forth a magazine, and with a faint smile said:—

"Perhaps, my young friend, you will pardon an old man if I read to you a tribute of respect once offered to me by my dear friend the Rev. Mr. —." Then, raising his gold-framed glasses to his eyes, he opened the magazine, and turning an evidently familiar page towards the light, he read:—

"If I were to attempt it, I could not do justice to his talents and character, or to the various services he has done to the cause of religion and sacred literature, and to the interests of civil and religious liberty, of which he was always a zealous and judicious advocate; but were I to say that he is an honour to our denomination, and highly respected by our body as a scholar, an author, a gentleman, and a Christian minister, as a zealous patron of the chief seminary where our ministers are educated, and the encourager of young men educated for the ministry, I should only say that to which the judgment and feelings of those around me would bear witness."

I bowed, and said I had no doubt he well deserved it all.

"I did not read it to you," said he, gravely, "out of vanity, as you might imagine." I made a protesting gesture. "But," continued he, "just for the purpose of giving you an idea of what a minister used to be."

He relapsed again into silence, as though to let his words sink into my mind. As his eyes wandered over the table, a gentle yearning look came over his noble face, as though he had been reminded of some old familiar pleasure.

"You smoke?" said he.

"Occasionally," said I, not without a touch of shame; "just a cigarette."

He sighed. "I am afraid I should not look well in a cigarette."

I smiled at the manifest incongruity, and said—

"I will send for a 'churchwarden' before you go."

"I shall be greatly obliged to you," he returned. "What I wished to speak to you about is this," settling himself down as though for a long conversation; "I have spent some years at a distance, and have lately had a desire to revisit old scenes. I have been present at several meetings, and have read many pages of the *Inquirer*, and I am unpleasantly struck with a tone of uncertainty which seems to prevail. Ministers seem in doubt as to their function in the world. I confess I do not understand it; we had none of these doubts in my time."

"The times have changed," said I, "and we have changed with them."

"O tempora!" he began, then continued, "they do not seem to me to have changed for the better."

"Naturally," I said, for a moment forgetting the respect due to age, "the former times were better than these!"

He took no notice of my impertinence, but went on: "The duties of a minister remain the same. He has to lead the worship of his people, give them the highest instruction he is capable of doing, visit them occasionally at their homes, especially in times of sickness and trouble. He has to marry the young people, christen the children, and bury the dead. These are the duties of a minister."

"But is he to confine his services entirely to his own congregation?" I asked.

"Certainly not; did not my friend say that I had rendered services to the cause of religion and sacred literature, and to the interests of civil and religious liberty?"

"But what fault do you find with the modern ministers?"

"I do not wish to find fault; I do not know yet who is to blame, or if I am properly informed. I have come to you to try and get a clearer understanding of the position. I may have misunderstood what I have heard and read."

"Do you mind explaining?"

"Well, for one thing, I think I notice that the minister does not command the respect he used to do. The office seems to have lost some of its dignity. He used to be looked up to by everybody; his word carried weight, his dicta were unquestioned; it was an honourable and somewhat imposing career, and when it was finished every mark of veneration attended his obsequies, and his memory was revered."

"And now?" I asked.

"And now," said he, "it seems to me that the minister is regarded as of only a little more importance than the chapel-keeper, and his position is about on a level with that of the elementary schoolmaster and the merchant's clerk; as far as I can judge from what I have heard he need not be a scholar, as the people seem to want a man of general utility and solid acquirements, or brilliant natural gifts are not likely to be appreciated. I have heard that a scholar is considered dull, and a genius dangerous."

"There is some truth, I fear, in what you say," I answered, calling to mind what I had heard at different conferences. "A minister nowadays is not allowed leisure to pursue his studies, or hardly to prepare his sermons, which, perhaps, fall below those of his predecessors. He has to do all that you have said, pray, preach, christen, marry, bury, visit; but a great deal more beside. He must attend the Sunday-school and teach a Bible class; he must be the president of a guild or club; he is expected to be at the call of all the young people, teach them singing, mathematics, shorthand, languages, chat with them about natural history, geology, botany; even play cricket, football, and lawn tennis, and perhaps give an oversight to a dancing class."

"Is it possible! I certainly thought I had heard something of the kind, but hoped I was mistaken."

"I know all these things have been suggested, and I believe some ministers attempt many of them," I said.

"But I have also heard—it was at a meeting of the 'Baptist Forward Movement'—what an absurd title, even the language is becoming corrupted—that the highest duty of a Christian minister was not to be a pastor to those who paid their pew rents in advance, but to the masses who never heard of Christ."

"Is not that the work of the Evangelist or missionary?"

"So I should have thought, but there was no misunderstanding the speaker. He also said, 'The first duty of the pulpit was not to look after the pew, but after the millions outside.'"

"Was I not right in saying too much is demanded of a minister in these days. And I may tell you, in addition to all these things, if he can write, his pen is expected to be at the service of the denominational papers, and it is presumed he will contribute to the 'higher literature.' He should also be a member of the School Board and the Free Library Committee, and take part in every educational and philanthropic movement."

"And you tell me that all this is expected of one man?" asked my visitor, apparently endeavouring to grasp all it meant.

"He is often found fault with or looked upon as wanting in zeal and activity if he neglects them."

"And yet with all this it appears that his religious and moral and intellectual influence is not so great as that of one of the old school?"

"I fear it is so; but he is supposed to be more the companion and equal of his congregation."

"But that may imply the loss of a desirable superiority," said the old divine, drawing himself up. "A leader, and guide, and instructor ought to be the superior and not merely the companion and equal of those he undertakes to instruct; and it is not surprising that a minister who voluntarily abandons the claim to intellectual and moral superiority loses some of the reverence of his people, and if he depreciates the office of the preacher it is hardly surprising that little importance is attached to his sermons."

"What, then, sir, would you advise us to do?" I asked respectfully, hoping that I might profit by his experience and wisdom.

"You will pardon me if I say that I think we were nearer the mark than you are; I mean nothing personal, I speak generally; and it might be wise for you to pause and consider before it is too late. You admit, that is, your conferences and your periodicals admit, that the old influence is slipping away from the ministers, and it seems to me you are advised to attempt every means to regain it except such as were the secret of it in my time. Would it not be better to undertake fewer things and do them more thoroughly; instead of slighting your sermons to throw more time and energy into their preparation and delivery; instead of frittering away time and strength upon a score of occupations, to concentrate them upon a few? To mould the characters of those who come voluntarily under his influence, to console those who come to him for sympathy, to instruct those who look up to him for guidance, to visit the members of his Church with reasonable frequency, and to enlighten the public mind with voice and pen, is surely as much as can be reasonably expected of one man; and nearly all the rest should be undertaken by those whom he inspires to devote their time and means to unselfish purposes. That was considered the minister's business in my day; and we were not altogether unsuccessful."

As he finished his eyes rested upon the still open magazine, as though to call it to witness to the justice of his remarks; then he folded it up and replaced it in his pocket. We sat in silence for a little while. It was now nearly dark, when the servant entered the room to tell me tea was ready. I turned to my visitor to invite him to join me, when I found he had taken advantage of the open door to depart without even saying "good-bye." X.

THE LIFE MOST BLESSED.

"Far be it from men to think that every sort of joy can make me happy. . . . This is a happy life, to rejoice in Thee."—Augustine. Confessions X. 22.

Not every joy is joy to me,
Nor every bliss is gain;
Sometimes the light through mists I see,
And find a peace in pain.

That light of God, my heart knows well,
No cloud can wholly dim;
That peace hath solace none can tell
Who share not peace with Him.

O Thou who giv'st such bliss to me,
And foldest me in grace,
Grant me in every place to see
The shining of Thy face.

That only brings the perfect peace
For which men long and pray;

It brings the shadow'd soul release,
And drives its fears away.

HOW IT APPEARS TO THE NATURAL MAN.—About fifty years ago, in Western New York, says our esteemed friend the Rev. Eli Fay in *The Unitarian*, there was a school in which was a large, coarse-fibred, headstrong boy, who was full of malicious mischief and low, vulgar tricks; and another of exactly the opposite temperament and tendency—auburn-haired, light-complexioned, blue-eyed, high-minded, thoroughly truthful, but still a fun-loving boy. One day, while the back of the master was turned, a circumstance occurred which greatly enraged that dignitary; and, as the two boys above described were sitting side by side, the master assuming, of course, that the first named was the guilty one, prepared to punish him; and in those days punishment in school meant something. But just as the great cherry ruler was about to fall with awful force upon the open palm of the first named boy, the second sprang to his feet and exclaimed, "Sir, John did not do it; I did it. I intended no harm, did not think what I was doing, and I am very sorry; but, sir, do not punish John for what I did. Please punish me." I ask whether in declining to accept salvation from punishment through the suffering of an innocent party that boy did not manifest a spirit incomparably finer and nobler, a sentiment vastly more creditable and more truly religious, than he would have done had he allowed John to receive the penalty due to himself?

THE KEYS KEPT BY PHARAOH'S STEWARD.—An Egyptian lock has been found which was in use more than four thousand years ago. So you see as long ago as that people were forced to lock up their goods if they wanted to keep them to themselves. This old Egyptian lock was not made of some kind of metal like those we use nowadays, but of wood, and the key that opened it was wooden too. I daresay you will be interested to hear how the oldest lock known in the world worked. On one side of the door to which it was fastened there was a staple, and into this staple fitted a wooden bolt that was fixed to the door itself. When this bolt was pushed into the staple as far as it would go three pins in the upper part of the staple dropped into holes in the bolt and held it in its place, so that it could not be moved back again until the pins were lifted. The key was a straight piece of wood, at the end of which were three pegs, the same distance apart as the pins which held the bolt firm. When the key was pushed into the bolt, through a hole made to receive it, the pegs came into such a position that they were able to lift the pins that fixed the bolt, and when these were lifted the bolt could be pulled out of the staple. Other Egyptian keys have been found which were made of iron, and some of them were so big that they could not conveniently be carried in the hand, and so were hung over their owners' shoulders. Their shape was very much like that of the sickles with which corn is cut, so they could be quite easily carried in this way. It is very plain that the Egyptians cannot have used locks and keys much. Just fancy what a burden as many keys as are contained in a bunch nowadays would have been then. Certainly a man who owned a lot of keys in those times cannot have carried them about with him as we carry ours now. —*Little Folks Magazine*.

THE "UNITARIAN ALMANAC."—"An Old Subscriber" writes:—"As a member of 'the Council' I was surprised to find in the advertisement of the *Unitarian Pocket Almanac* that the 1s. edition with tuck is alone offered. Surely the smaller edition of the book might still be offered for 6d., as it has been for so many years, and every year an improvement on the past. We could then have the *Essex Hall Year Book* with it for the 1s. I am sure that I write the wishes of a great many who will be much disappointed if this small demand is overlooked."

BIRTH.

NETTLEFOLD—On the 23rd inst., at 51, Carpenter-road, Edgbaston, Birmingham, the wife of Edward Nettlefold, of a son.

DEATHS.

ALCOCK—On October 28th, aged 33 years, at Porto Alegre, Brazil, through an accident at sea, Elizabeth, second daughter of the late Randal Hibbert Alcock, of Didsbury.

CAUSTON—On the 17th inst., at her residence, Folly House, near Braintree, Essex, Sarah Ann Causton, in her 51st year.

ROBSON—At Belmont, Llandudno, on November 20, Ann, the wife of William Robson, West View, Lymm, aged 81 years. Friends will please accept this notification.

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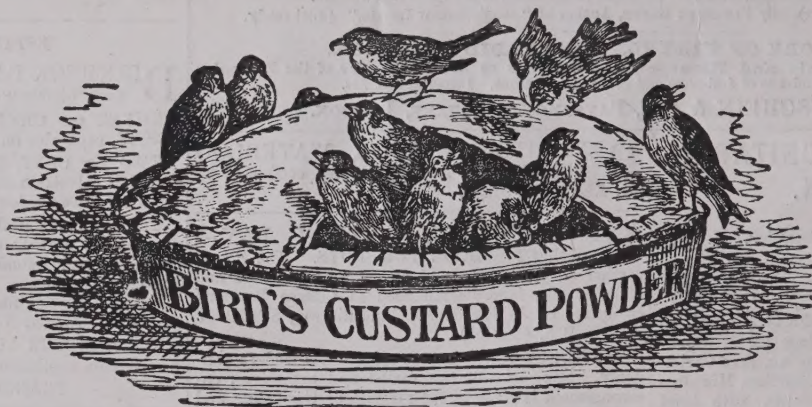
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